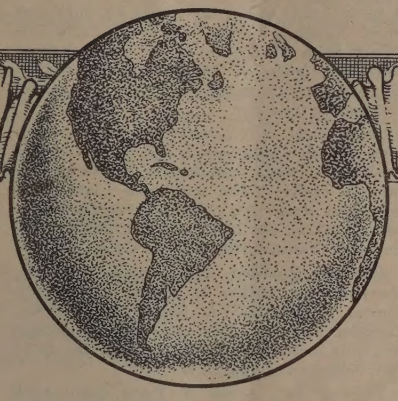
The Universalist Leader

Boston and Chicago



November 7, 1925

Blow, Winds of God!

Blow, winds of God, and bring us on our way!
We set our sails to catch thee, if we may.
The night is dark with storm and tossing spray,
And yet we trust the morning and we say,
Blow, winds of God, and bring us on our way!

We will not think we are the wild waves' sport,
A track is in the deep, that leads to port;
We follow and the hardship dare to court.
If thou but guide us, we shall make the bay.
Blow, winds of God, and bring us on our way!

Sometimes the sea is lonely; there be few
who sail with us to countries rich and new.
Some fear they might not safely weather through;
But yet our way is onward and we pray,
Blow, winds of God, and bring us on our way!

Dwight M. Hodge.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE CONGREGATIONAL AND UNITARIAN RESOLUTIONS

WE desire to lay before our readers every pertinent fact available relating to the resolutions passed by the Congregationalists at Washington and by the Unitarians at Cleveland dealing with "comity and Christian unity."

This is one of the most important matters brought before the Syracuse Convention—one about which newspapers frequently are misled, and therefore one in which the members of all the churches mentioned may be confused.

In the issue of the *Universalist Leader* for Oct. 31, we published the text of the Unitarian resolutions. In substance they asked the Universalist General Convention to appoint a commission to meet one appointed by them to organize "a council of representative liberal Christians for the purpose of promoting sympathy and co-operation among them, furthering their common aims and uniting them for the advancement of the Kingdom of God."

It can be said authoritatively that there was something larger than the union of Unitarians and Universalists in the minds of those responsible for these resolutions. This was made clear by the address of the Rev. Harold E. B. Speight, D. D., minister of King's Chapel, who presented the resolutions in connection with one of the most inspiring addresses of the Convention. The address is published in this issue of the *Universalist Leader*. To Mr. Speight it is tragic that our liberals sometimes fail to understand the heroic service of liberals in Orthodox churches. Dr. Eliot, president of the American Unitarian Association, Mr. Speight and others responsible for the resolutions, propose that together we shall begin a work to draw all liberals closer together.

The Unitarian resolutions close with the sublime words of George Washington:

"Brethren, together let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

There was no dissenting voice when Judge Galer made his happy little speech of appreciation of the resolutions and moved that they be referred to the Committee on Comity to be appointed.

The delegates did not have an opportunity to hear the Congregational resolutions. There was unanmous acquiescence in the action of the President, Dr. Atwood, in giving the substance of the resolutions as contained in a private telegram and in directing that they also be referred to the Committee on Comity.

The Congregational resolutions are as follows:

> The Council receives with interest the resolutions of the Northern California Conference expressing its hope that the way may soon open for a union of the Universalist churches with our own. It is truly responsive to the spirit of the resolution recently adopted by the Universalist State Convention at Bangor, Me. It directs its Commission on Interchurch Relations to express to the General Convention its sincere desire to welcome into its fellowship all churches which can find freedom and satisfaction on the general basis of the Kansas City declaration of 1913 and it invites the General Convention to appoint a corresponding Commission to consider with ours what is practicable.

The interesting thing about both Congregational and Unitarian resolutions is that they were passed unanimously. "Both," as Dr. Perkins expressed it at Syracuse, "express the desire to have large-minded men get together to tackle this thing."

The longest, hardest step toward church unity is taken when Christian men of insight, tolerance, and burning zeal for service sit about one table to plan and work that the Kingdom may come."

Self-respecting Universalists, loyal to the noblest traditions of the Universalist Church, may well feel proud and happy that these overtures have been made. The one thing we Universalists ought to be and generally are more interested in than anything else is to make men everywhere realize the limitless Power and Love of the Good God and the fundamental oneness of the human race. For these great truths Christ lived and died. In our better moments we know that nothing in existence is worth as much as serving them. Closer union with those who hold the same precious faith will multiply our resources, deepen our spiritual life, strengthen our hearts and hands.

We do not know what can come or will come from these overtures. Among the possibilities on the lower levels is a working agreement with either the Congregational or the Unitarian Church, or with both. Among the possibilities on the higher levels is a new United Free Church, whether it is called that or not.

This is certain, as Richard Roberts said at Syra-

cuse, "There is a drawing together." As Dr. Hall put it, "There is a new spirit in the air."

We can not conceive of any man in our fellowship so ignoble that he will purposely misrepresent this thing. We can not conceive of any service more necessary at this juncture than the making of acts and motives clear as noon day.

Let us first then clear up two or three things referred to in the Congregational resolutions.

They refer to the memorial of the Northern California Convention. That memorial is as follows:

> The Northern California Conference of Congregational Churches, having been informed that there is a practical interest in church union being mutually expressed among Universalists and Congregationalists, desires to declare its lively interest in this movement and its devout hope for an early and complete consummation of such union both in national organization and in local congregations. To this end be it
>
> *Resolved*, that this Conference at its annual meeting held at Asilomar August 2, 1925, instructs its delegates to the National Council meeting in Washington in October, to voice our hearty endorsement of this movement, and further, that as a practical means we petition the National Council to appoint as promptly as possible a special Commission on Fellowship with the Universalist Churches.

They refer also to the resolutions of the Maine Universalist Convention at Bangor, Sept. 23, 1925. These resolutions are as follows:

> We, the Universalists of the State of Maine in Convention assembled, hereby express our conviction that the hope of the world is in that universal brotherhood which Jesus taught and for which he died.
>
> We realize that a divided and mutually exclusive church can not make this brotherhood a reality.
>
> We believe there is vital need and present opportunity for closer fellowship with those rooted in a different past who have come to share with us the knowledge that there is one God and Father of us all, and that He has made of one blood the peoples of the earth.
>
> We therefore urge upon our delegates to the forthcoming General Convention, and upon the Convention itself, active efforts to secure co-operation, unity and a fellowship of common service, that our great Leader's prayer may be realized, and all his followers be one.

Thus California and Maine appear in the forefront of this matter. What was said in the Far West was echoed in the Far East.

The resolutions speak of the Kansas City Declaration of the Congregational Churches. This is as follows:

> The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church Universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship.
>
> *Faith*—We believe in God the Father, Infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.
>
> *Polity*—We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operation in matters of common concern.
>
> *The Wider Fellowship*—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that 'they all may be one.' "

In our opinion the vast majority of Universalists will accept the Kansas City statement. Our leaders rejoiced when it was adopted. It marked the victory of the liberals of the church. Being Congregational, however, it binds nobody. Each Congregational church is as free to adopt its own creed as it is to ordain its own ministers. Among Congregationalists statements of this kind are put forth to explain to the world the things generally believed among Congregationalist people. Our own declarations of faith are not unlike this great declaration of the free churches of the Congregational order.

The Springfield address of Dr. Wm. E. Barton, Moderator of the National Council in 1922-23, showed clearly how impossible it would be to unite all Congregational churches together or go into a new church union, merely on the basis of a creedal statement:

> A Congregational church is not a church of Congregationalists in the sense in which an Episcopal church is a church of Episcopalians, or a Baptist church is a church of Baptists. It is a church of Christians in which the governing principle is the priesthood of all believers, and in which no sectarian test is applied to exclude any man or woman who loves our Lord Jesus in sincerity.
>
> There is no prospect that Congregationalists will form a merger with any other denomination upon the basis of the required use of any creed, and especially of any ancient creed, as a necessary part of any service in the church. All time spent in discussing a question of this character is rather worse than wasted. This does not imply that Congregationalists have less high regard than other denominations for the truth more or less imperfectly expressed in those creeds, or because we hold the creeds themselves in low regard. It may even mean that we hold those creeds in too high respect to attempt to juggle with their plain intent. The Congregational churches in the beginning had no creeds,

and were far better off without them than other churches were with them. In general, our churches now have brief declarations of faith, used as a testimony and not as a test, and there is no ecclesiastical power on earth that can compel any Congregational church to use a creed which it does not wish to use, or even to continue to use the one that it has adopted. This does not make for confusion or for heresy, but for unity and sincerity. We must claim for ourselves and for those who shall come after us the liberty which we have inherited of expressing the eternal and unchanging truths of the Gospel in the terms of each successive generation. This Council speaks in reverent language, and has so spoken of the creeds in which, from age to age, the faith of the church has been expressed; but it is that faith, and no one of the forms in which it found expression, that saves. We consider the church of to-day as able to formulate a creed as was the church of the fourth century, and we will not undertake to fetter our own thinking or the faith of our children with the phraseology or dogma in which the church of that period sought to interpret Christian truth in terms of a decadent Greek philosophy. We hold the Apostles' Creed in high regard, never forgetting that the apostles were able to get on very well without it, as also are we.

It would be a mistake, therefore, for any one to interpret this cordial overture of the Congregationalists merely as an invitation to give up our organization and join them on their own terms. They are saying for our guidance: This practically is where we stand. We want to get together with all who cherish these ideals. To put it in their own words: "The mission of the Church of Christ is to proclaim the gospel to all mankind, exalt the worship of the one true God, labor for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood."

And the word "fellowship" in the resolutions must be read in the light of the noble closing passage of the Kansas City declaration entitled, "The Wider Fellowship."

Wherever we go as Universalists, we will go together. With whatever comrades we go, we will go for the one purpose of saving the whole human race. And until we go our preparation for the going will consist in increasing our resources, adding to our membership, training our children, deepening our spiritual life, and serving all mankind as we are able. When it comes, it won't be a giving up of anything that really counts, or we won't let it come. It will be a Pentecostal accession of faith and power, the tramp, tramp, tramp of mighty allies, the snapping of a lot of old chains of suspicion and misunderstanding, and a swift rush forward together to take objectives toward which we have been looking all through the one hundred and fifty years of Universalist history.

We are happy to announce that the new Commission on Comity and Church Unity is as follows:

Dr. F. W. Perkins, 15 Wolcott Road, Lynn, Mass., chairman; Dr. John Smith Lowe, 176 Newbury St., Boston, Mass.; Dr. Harold Marshall, 176 Newbury St., Boston, Mass.; the Rev. George F. Fortier, Morrisville, Vermont; Dr. Geo. Delbert Walker, Carthage, N. Y.; Dr. Carl F. Henry, 56 N. Wilson Avenue, Pasadena, Calif.; the Rev. Roger F. Etz, 176 Newbury Street, Boston, Mass.; Hon. Robert W. Hill, Masonic Building, Salem, Mass.; Mr. Stanley D. Tilney, 108 South LaSalle Street, Chicago, Ill.; Prof. H. E. Simmons, 331 Beechwood Drive, Akron, Ohio; Hon. Roger S. Galer, Mt. Pleasant, Iowa; Mr. John A. Cousens, Tufts College, Mass.; Mr. A. Ingham Bicknell, 6 Beacon Street, Boston, Mass.; Mrs. T. R. Miller, Brewton, Ala.

The Cabinet requests the Commission to appoint an executive committee of five to manage the actual details of the work, and either this or some other similar committee to consider special resolutions.

* *

RICHARD ROBERTS AT SYRACUSE

WE secured for publication a stenographic report of Richard Roberts' illuminating address at Syracuse on "Modern Religious Tendencies." It is, however, impossible to publish it this week because of the accounts of meetings. Interest in these will pass. Interest in Dr. Roberts' address will continue. For the benefit of those who have been asking anxiously when it will appear, we wish to announce that we will publish it next week.

* *

THE EPISCOPALIANS AT NEW ORLEANS

THE two most important acts of the Episcopal Convention at New Orleans were the refusal of the House of Bishops to subscribe to an attack upon radicalism drawn up by 120 persons in twenty-two dioceses. The attack was in the form of a petition which indicted the Social Service Department of the Episcopal Church, the Fellowship for Reconciliation, the Youth Movement, the Church League for Industrial Democracy and the American Civil Liberties Union. Bishop Brent of Western New York and Bishop Anderson of Chicago led the fight against this petition. The other equally important decision was that to remain out of the Federal Council for the present.

At the instance of Bishop Wm. T. Manning of New York, the High Church Episcopalians attempted to put through a measure declaring that the church must refuse to solemnize remarriage of the innocent party to a divorce. This was overwhelmingly defeated.

The House of Bishops by a vote of 50 to 50 put off for six years the question of Episcopalians affiliating with the Federal Council of the Churches of Christ in America. It adopted a resolution providing for a continuation of the "co-operation" with the Federal Council which now exists. Bishop Brent was the leader of the party in favor of uniting with the Federal Council and the High Church party was opposed.

The High Churchmen lost to Low Churchmen, however, when they attempted to include fifty-four new saints, "many of them mythical," into the Church Calendar of the Book of Common Prayer. Former Attorney General George W. Wickersham punctured the proposition completely by giving notice that if the amendment were not stricken out in its entirety he would move to amend by "including the name of George Washington and some others."

The Convention received the report of the Joint Commission to confer with leaders of the Eastern Orthodox and Old Catholic Churches that both of these

churches had agreed verbally "to recognize the validity of Anglican orders both of the English and American branches of the Episcopal Church."

The Convention also was asked to favor the mental and physical examination of all candidates for matrimony, by Dr. W. Sinclair Bowen of Washington, D. C., a fellow of the American College of Surgeons and one of the leading doctors of the country.

As the dispatch to the *New York Times* summarized the proposal:

> After suggesting a normal co-operation between priest and physician "in a wholesome instruction, both spiritual and physical, in matters which have a special reference to matrimony and the home life," Dr. Bowen suggested that the moral, mental and spiritual welfare of the nation would be aided and the number of divorces lessened by a careful examination, physical and mental, of both candidates for matrimony before a medical board of three or five of the best physicians and surgeons the community affords, the personnel of this board to be appointed by a committee composed of the bishop, the health officer and the president of the leading medical society.

This is one of the most important matters before the country, although public sentiment is not yet awakened enough to consider it. That a man like Dr. Bowen has even raised the question at New Orleans is bound to educate large numbers of people no matter what action the Convention may finally take.

The Convention voted to continue the common communion cup, sent a note of sympathy to the Bishop of West Virginia, where the laws of the state forbid its use, sanctioned what is called "intinction," or taking the "consecrated bread" only as a full communion, and voted down a resolution allowing the use of substitutes for the fermented wine in the communion. They appointed a commission of five headed by Bishop Brent to study "Christian duty in relation to war."

The word "obey" and the words "with all my worldly goods I thee endow," were stricken from the marriage service, the vote in the House of Bishops being sixty-six to twenty-seven. The Thirty-nine Articles also go out of the prayer book.

* *

CERTAINTY NOT SEVERITY THE NEED

WHY do we punish criminals? There can not be many people who would hold that we punish them because we seek revenge for their offenses. Nor are there many who would declare that our courts measure out the even-handed justice of the Judgment Day. Some there may be who would defend the retaliation theory of punishment, just as there are some who maintain that reform is the sole end of the processes of the law, but most people are content to agree that punishment is a device for the protection of society.

Just now it appears fairly obvious that our methods of dealing with offenders are not satisfactorily protecting society. The number of major crimes committed in this country in proportion to population is far greater than the number committed in any European nation. Not only is this true at the present time, but rather inadequate statistics indicate that it has been true for a great many years. When a good part of the country was still frontier much of the current violence was attributed to the primitiveness of our culture, but now that we flatter ourselves thet we are civilized we could not use the excuse of primitiveness if we would.

American tradition is all in favor of dealing with a problem summarily, and if we are to judge from newspaper editorials the present temper is for immediate action rather than for investigation into the underlying causes of the so-called crime wave. The program of immediate action most commonly urged is long prison terms and plenty of executions. Underlying this program is the deterrence theory of punishment, the theory that the object of punishment is not the convict awaiting sentence, but a lot of potential criminals at large in society who will read that Gunman George got twenty years or perhaps the electric chair and will consequently give up their lives of crime and become law-abiding citizens.

The chief difficulty with this theory is that it doesn't always work. The time was when England punished with death a large variety of comparatively unimportant crimes. Yet crime flourished, partly because the enforcement of these laws was both lax and somewhat erratic, partly because the pressure of economic circumstances was severe. This experience suggests two important considerations, the first that crime is inevitably linked with economic conditions, the second that certainty of punishment may be a more effective deterrent than severity of punishment. The latter consideration is made doubly important by the fact that at the present time in England, where the number of crimes in proportion to the population is very low, punishment is no more severe than in some states in this country, but it is much more certain than it is anywhere in the United States.

There is logic in the suggestion that certainty of punishment is a more effective deterrent than severity of punishment. A sure five years will scare a man more than a dubious twenty, partly because most of us will take a chance if there is one, partly because five years' imprisonment looks so bad that twenty years can't look much worse. The same thing can be said about prison conditions. The threat of deprivation of freedom is likely to be enough of a deterrent. We really can't imagine a man's being willing to face a long prison term without regrets simply because the prison isn't a hell-hole.

The real danger of the crusade against crime is that it may menace the advances which a scientific and humanitarian penology have with difficulty won. We are not undertaking in this editorial to discuss the underlying causes of the prevalence of crime. We are accepting crime as a fact, and we are asking how people may be deterred from committing crime. We conclude on this basis, granting the premises of the crime crusaders, that there is no reason for surrendering the gains that have been made by men like Thomas Mott Osborne. Let the crusaders aim at making punishment sure and swift, and let them fight as well to build and equip prisons that will make men and not break them. The two things are not incompatible; they are both methods of protecting society.

G. H.

The Women at Syracuse

THE Women's National Missionary Association was in session Wednesday, Oct. 21. The morning began with a brief and impressive devotional service conducted by the Rev. Harriet B. Robinson of Vermont. The Convention was called to order and committees appointed. Greetings from the Syracuse Mission Circle were brought by Mrs. Elva L. Dean, the president, and from the W. U. M. S. of New York by Mrs. Alice T. Walker, the president. Dr. Atwood, speaking for the General Convention, greeted the women as the "better half" of the church organization and declared that they were responsible in large measure for the spread of the Universalist faith. Mrs. Vallentyne, first vice-president of the National Association, responded, expressing appreciation of the cordial welcome and words of commendation.

The report of the Executive Board touched on the following points: the Southern Field, where two new missionaries had been appointed in the past year and a rearrangement made in the circuits to allow greater concentration at strategic points; Institutes; Japan Mission, where Miss Georgene Bowen has been added as a worker in the Blackmer Home, the old Midori Kindergarten replaced by a modern, well equipped building, and the Ohayo Kindergarten Fund completed; the Clara Barton Memorial; the Clara Barton Guilds; the Church Building Loan Fund, two new loans from which had been made, to Hutsonville, Ill., and Bath, Maine; and other minor activities supervised by the Board. The report closed with the statement that all debts of the organization had been canceled.

The Association Out of Debt

Reports of the corresponding secretary, the treasurer, wherein it was estimated that in the past two years $26,311 had been contributed to the Japan Mission, exclusive of income from investments devoted to this work, and $19,439 to Southern missionary work, the auditor, the finance committee and the literature secretary, were followed by the address of the president, Mrs. Ethel M. Allen. Mrs. Allen said that the past four years had been a period of financial problems and she was happy to say that the loyalty of W. N. M. A. members had stood the test, and that the statement could now be made that the Association was out of debt. This had been accomplished, she explained, by transferring the balance which had recently accrued in some of the other funds to the sinking fund. In consequence all the permanent funds—the General Permanent Fund, the Jubilee Fund and the Blackmer Home Endowment Fund—were now restored. "The income and contributions for administration expenses," declared Mrs. Allen, "are not sufficient, and this condition must be changed." To that end she recommended that an apportionment sufficient to cover necessary administration work be made.

She urged that provision be made for full time pastors in each of the Southern churches and mentioned the several places where new equipment was needed, urging the members of the W. N. M. A. to make generous pledges to the Southern Building Fund. She spoke in detail of the work in Japan, expressing appreciation of the devotion of the workers there, and urged consideration of a plan for pensioning missionaries returning from years of service. She suggested a possible new field of work among the Japanese in this country, recommending that Miss Hathaway be engaged as a Field Secretary for Japanese Work in America.

In speaking of the Clara Barton Memorial Mrs. Allen asked that some decision be made as to the disposition of the Home.

She declared that the most important issue to be considered to-day in her opinion was the formation of one organization for women, a merging of the various groups of women in the churches under a new name in order that more effective work might be carried on. "I beg of you to consider this proposition with an open mind," she said. "Unless we find a way to increase our membership, we may as well recognize the fact that we have reached our limit. The women outside the Mission Circle are asking to come in on certain conditions. Shall we meet them half way and welcome them into the Association?"

In order that there might be time for the addresses on the program of the morning session, it was decided to omit the reports of the departments.

The North Carolina Work

The Rev. Leon P. Jones of North Carolina gave "Our Latest Word from Clinton Headquarters." "Every village in the South," he said "has plenty of churches and is well stocked with religious ideas. What impression we have made on the community has been through any public service we have been able to render, such as the maintenance of a library. Our church is the only one in the state which has invited members of the State Welfare Association to speak on welfare topics. The typical attitude of the church in the South toward such subjects is expressed by an evangelist of our district who said that if anybody could show him that Jesus Christ had told his disciples to try and make this a better world in which to live he was willing to be taken out and hanged to the nearest lamp post. The Southern community badly needs the sanction of a religious organization cooperating with state welfare officers."

The Rev. George Wood of Kinston and Woodington, N. C., was given a place on the program to say a few words about his work, although he had not been expected at the Convention. The Clinton church is the strongest in the state, the average congregation being from twenty-five to seventy. This small congregation, he said, discouraged him until he learned from the Rev. Harry Canfield that the average in his day, in the beginning of the movement, had been nineteen. The people in the church are all extremely poor, the best paid man in the parish getting $100 a month. The Evangelicals are looked up to in North Carolina as the great exponents of the Christian faith. Universalists have no standing at all. Mr. Wood ex-

plained that he was not allowed to be a member of the ministerial association, and added that this was a blessing for which he was truly thankful. "There is big work down South," he said in closing, "for men with grit and grace enough to stick to it."

Mrs. Ayres on Japan

Mrs. Minnie J. Ayres gave a brief address on "Japan's Response to Christianity." Reminding her audience that eight years ago she had stood in Mrs. Allen's place on the platform and had since then learned to know Japan as a Universalist missionary, she spoke with deep feeling of her joy in being again before the W. N. M. A. in national session.

Mrs. Ayres spoke at some length on the subject of the action of the United States Government in regard to Japanese immigration and the unfortunate results it had had in the feeling of the Japanese toward us. She touched on the history of the relationship of the two countries and reminded her audience that we had forced our way into Japan in the first place and then encouraged her people to come here as laborers.

"It is impossible to give an adequate idea of the spread of Christian thought in Japan," said Mrs. Ayres, "because it is largely outside of the actual churches and mission centers. The Japanese does not readily ally himself with a Western organization, but he does understand Jesus Christ and is capable of great devotion to Christian ideals. There are a number of organizations in Japan formed for the spread of Christian ideals and there is an ever increasing interest in Christianity, although it is often apparent to them that the Christian virtues of kindness and gentleness are not emphasized in our so-called Christian civilization. We must not forget that when the many representatives from Japan have been in our country studying all phases of our Western progress, they have at the same time been studying Christianity."

"It has been a far cry from the days of the persecution of Christians in Japan to the World Sunday School Convention in Tokyo in 1922," said Mrs. Ayres in closing, "and work there has been going ahead rapidly since. We make the mistake of trying to over emphasize church membership, thereby losing sight of some of our best opportunities."

Memorial Services

The president then introduced Mrs. Theresa A. Williams of Washington, who conducted memorial services for Mrs. Cordelia A. Quinby, honorary president, the Rev. Florence Kollock Crooker, a former president, and Miss Catherine M. Osborn, our first missionary to Japan.

These services were most beautiful and affecting.

Mrs. Williams said: "It seems fitting that we should pause in the midst of this important business session to pay honor to one who led our organization for so many years and who was ever an inspiration. And we would also remember her successor in office who served us for such a brief period. And to the woman who left home and friends to carry our gospel of cheer across the seas, our hearts go out in loving appreciation—Mrs. Cordelia A. Quinby, Rev. Florence Kollock Crooker, and Miss Catherine Osborn.

"Mrs. Cordelia A. Quinby was identified with the work of this Association for so many years that comment on her great service for the missionary cause seems almost unnecessary.

"For over eleven years she was the leader and was universally beloved. She came into leadership at a crucial time in our history, the changing of the form of government, making the Association a representative body, and she traveled from State Convention to State Convention, from church to church, wherever she could get a hearing, to present the new form of constitution with its accompanying Mission Circles, and to persuade the membership to unite in one great body in order that we might become a more efficient force for church extension.

"The details of her life and her characteristics are familiar to all of us, and time will not permit of our going into them here. To-day we honor her memory and thank God with grateful hearts that she has been. Surely the lesson she leaves us is—unbounded loyalty to the church and its interests, and the consecration of self to its advancement."

The Rev. Hazel I. Kirk spoke of Mrs. Crooker as follows:

"Rev. Florence Kollock Crooker, A. M., was elected president of our Association in May, 1902, in Auburn, N. Y., and succeeded Mrs. Quinby. She served until October, 1903. It was during this time that our specific part in the Japan work was undertaken. We were loath to undertake it for financial reasons, but she made it possible by visiting a large number of our parishes in the Middle West, presenting the opportunities for service in such a convincing way that money was contributed generously, and the maintenance of our missionary in Japan was assured.

"A card from her husband, Dr. J. H. Crooker, says: 'Rev. Florence Kollock Crooker passed hopefully and gently into the Higher Life Tuesday, April 21. The dear soul did not suffer.'

"And so, dear friends, there passed from these earthly scenes a gifted woman, a brilliant and logical speaker, one who was ever ready to help in any cause that made for the betterment of conditions for women."

Miss M. Agnes Hathaway then paid a tribute to Catherine M. Osborn, similar in tone to that recently published in the *Leader*.

The morning session closed with an uplifting prayer for our missionaries by the Rev. Laura Bowman Galer, of Iowa.

Afternoon Session

In answer to the roll call which opened the afternoon session responses were made from the following states: California, Mrs. C. E. Nash; Connecticut, Mrs. Louise M. Marble; District of Columbia, Mrs. Mary C. Rice; Illinois, Mrs. Joseph M. Tilden; Indiana, Mrs. Martha Barr; Iowa, Rev. Effie McCollum Jones; Maine, Mrs. Stanley Manning; Massachusetts, Mrs. Lottie F. Sampson; Michigan, Rev. Helen F. Adams; Minnesota, Mrs. Fogelsong; New Hampshire, Mrs. Eva D. Lother; New Jersey, Mrs. Henry R. Rose; New York, Mrs. Alice T. Walker; North Carolina, Mrs. O. F. Alvord; Ohio, Mrs. Katie J. Kelley; Pennsylvania, Mrs. Wm. H. McGlauflin; Rhode Island, Mrs.

John Smith Lowe; Tennessee, Rev. Benjamin H. Clark; Vermont and Quebec, Rev. Harriet B. Robinson; Wisconsin, Rev. Nellie Mann Opdale; Ontario, Mrs. Orton.

The Credentials Committee reported 161 delegates and ten officers present, ballots were passed for the election of officers, and then the Rev. Benjamin H. Clark of Chattanooga, Tenn., took the platform to speak on "The Outlook for Liberal Religion in Chattanooga." Mr. Clark said he felt a fearful responsibility in assuming a Universalist church where he had such an inspiring line of predecessors in the pastorate as the Shinn Memorial Church. He spoke of the loyalty of the "faithful few" in the Chattanooga church and the difficulty in adding to their numbers. People in the South didn't want to know what Universalists believed, he said, they had their own preconceived notions of what we were and that was enough for them. The one encouraging phase of the missionary work in Chattanooga was the splendid cooperation given us by the press.

The Committee on Business offered the following recommendations: that the reports of the corresponding secretary and the Executive Board be accepted and placed on file; that the apportionments and the Southern Building Fund be continued and that more workers be sent to the Southern field as the funds warranted; that an apportionment averaging less than a dollar per member be levied to cover the cost of the "Bulletin" and other administrative work; that the W. N. M. A. go on record as approving the one organization for women, and that a committee be appointed to work out a suggested plan; that special stress this year be laid upon organizing missionary work in each church; that an effort be made to secure the services of Miss Hathaway as Field Secretary; that the Sinking Fund apportionment be continued, the name being changed from the Sinking Fund to the General Permanent Fund; that the request from Canada that the name be changed to the Women's General Missionary Association of the Universalist Church be considered; and that the future of the Clara Barton Memorial be decided by this Convention. This last motion prompted the reading of the report of the Clara Barton Memorial Committee which had been omitted from the regular order of the program. The following recommendation from the committee was then offered and carried unanimously: "Believing that the work accomplished at the Clara Barton birthplace during the past four years has demonstrated its value to the denomination, we recommend the appropriation of an adequate sum for the development of its work under the department of social service." There was considerable discussion on this recommendation and the general feeling expressed that as long as the W. N. M. A. had espoused the cause of Clara Barton and had adopted the Home as part of its legitimate work they could not afford to fail. Mrs. Laura Bowman Galer sounded the note of the Convention when she rose to say: "If the Universalist Church fails in any way it fails in trusting its own gospel. We are afraid of being large."

An account of "Realities and Visions under the Southern Cross" was given by the Rev. O. F. Alvord of Rocky Mount, N. C. Conditions in the South, he said, are a challenge to Universalism. We people in the North have been living in a fool's paradise. We think there is no more need of the Universalist Church, but we are mistaken. The South is taking an attitude toward progress which challenges us to the defense of our faith. The legislature of North Carolina is in danger of passing a bill to the effect that nothing contrary to God's Word shall be taught in the public schools. This means that all progressive knowledge will be kept from our children. Surely there is need for Universalism in the South.

After Mr. Alvord had left the platform the Rev. E. Dean Ellenwood of Rhode Island took his place, and in a rousing speech solicited pledges for the Southern Building Fund in order that the missionary work in the South might expand and develop the possibilities which the various speakers from the field during the day had pointed out. The sum of $1,953 was pledged. The largest contributors were Massachusetts $325, Michigan $200, Minnesota $200, Washington, D. C., $250, specified for Rocky Mount, an anonymous giver $200, and Pennsylvania, Maine and Indiana each $100.

The following officers were elected: President, Mrs. James W. Vallentyne, Maine; first vice-president, Mrs. Milo G. Folsom, Maine; second vice-president, Mrs. Edwin A. Hunt, Massachusetts; recording secretary, Mrs. Walter R. Corlett, Ill.; corresponding secretary, Mrs. Susan S. Bishop, Conn.; treasurer, Mrs. Persis C. Shedd, Maine; literature secretary, Rev. Jennie Lois Ellis, Pennsylvania; trustees, Mrs. Lucius H. Wheeler, Wisconsin, Mrs. Henry P. Stone, Rhode Island, Mrs. Frank A. Somers, Illinois; Committee on Nominations, Mrs. Harry W. Reed, New York.

Resolutions were adopted in appreciation of the work of the National Board and of Mrs. Ethel M. Allen, of the workers in the field, of the help given in cultivation of missionary spirit in the Sunday schools, of the hospitality of the women of Syracuse; and a pledge of consecration was given by the convention to the cause of Cordelia A. Quinby and Catherine Osborn.

The afternoon session closed with an address by Miss Agnes Hathaway on "Christian Co-operation with Japan."

On Saturday, Oct. 24, the members of the Women's Missionary Association held a Friendship Luncheon at the Hotel Onondaga, about a hundred and fifty being in attendance. Mrs. William H. McGlauflin was toastmistress. The program was called "Our Hope Chests," and the participants represented different kinds of wood out of which chests might be made, and spoke on the future of different phases of the work of the Association. Miss Rena E. Bradley, as Southern Pine, covered the missionary work in the South; the Rev. Laura Bowman Galer, as Teakwood, talked on Japan; Mrs. Edwin A. Hunt, as Cedar, outlined plans for the Clara Barton Birthplace; Miss Alice G. Enbom, as Spruce, discussed the literature of the Association, and Mrs. William H. Corlett, as the Mill, dealt with practical results.

The W. N. M. A. held a very pleasant reception at the Hotel Syracuse on Thursday afternoon, Oct. 22, which was largely attended by both men and women.

The Ministers' Conference

THE Ministers' Conference at Syracuse, held on Tuesday, Oct. 20, at the same time that the Laymen, the Comrades, the Sunday School Institutes, and the Board of Trustees were meeting, had an attendance that almost completely filled the main church auditorium. The Rev. W. W. Rose presided.

Dr. Effie M. Jones at the morning session discussed "The Minister's Power to Serve." She spoke in part as follows:

Dr. Jowett asks somewhere whether we can find a common denominator for Jesus' own statement of his mission, in an effort to form an inclusive picture of the duties of those who are carrying on his work in the world nowadays. He spoke of his call to preach the Gospel to the poor; to heal the broken-hearted; to bring deliverance to captives; recover the sight of the blind; set at liberty those in bonds; and to proclaim the acceptable year of the Lord.

To fit all those into a composite picture of service, is it not fair to say that what Jesus undertook was a ministry to the whole man? Preaching is not only the presentation of truth through personality, as it has been defined, but its presentation also to personality. In too many Protestant churches the minister is primarily a preacher. This conception overlooks his mission to exercise the priestly function in mediating between the mysteries of the Unseen and the deep personal needs of the individual soul, as well as his prophetic and shepherding duties, in fulfilment of which the minister must come into intimate relations with men and women in their inner moral and spiritual life.

It is possible from the pulpit to give people some coherent philosophy of life—its meaning and purpose and the part that one's personal joys and sorrows may play in realizing these ends. But few are they who are able to apply this abstract philosophy to the solution of an immediate problem that distresses and absorbs them. Only personal contact can give the minister this form of usefulness. But in order to avail himself of this opportunity for service he must first know human nature and its laws and revive the old-time conception of his highest privilege as pictured under that ancient phrase, the Cure of Souls.

Of course, one must first see how essential to an intelligent meeting of one's life problems is just this basic interpretation of the meaning of experience. In a universe such as modern scientific study has revealed to us there are no accidents. Nothing ever happens, but everything occurs in accordance with a definite and dependable—or unescapable, as some may prefer to feel—law of cause and effect. A thread of cause and consequence runs through everything, so that it becomes possible to see individual experience against a background of Law. That Law the Christian understands as the Divine Will and Plan. Consequently, the trials and sufferings which we undergo, the blessings and the withholdings that make up the sum of our days, cease to be meaningless confusion and take on meaning and order when seen from this point of view. It is just this sense that everything in life has meaning and may be used to constructive ends that struggling men and women need to enable them to see something like reasonableness in the tangled web of their personal experience.

In every life there come times when a confidant who can be trusted is our greatest need. Some one to talk to, with whom it is possible to feel safe from betrayal or misunderstanding, is a veritable shepherd of souls. An untold trouble eats into the mind and body like a canker. A worry shared is a worry weakened or removed. The priest in his confessional, the family doctor in his association with the families he serves, or the newer mental analyst in his application of newly discovered principles of mind action—each of these is using a basic law of human nature and meeting and supplying a definite need.

This is the need that the Christian pastor can meet better than any other person. Dr. Charles M. Sheldon a few years ago published some account of his own pastoral methods under the title, "A Protestant Confessional." Others have discovered the same need and have tried to supply it as best they were able. But too often the sole idea is comfort or sympathy for the sufferer, whereas what he needs is wise counsel that will enable him to see his problem in relation to law and to a vital plan of life. Sympathy alone easily becomes maudlin and weakening.

Manifestly, such help can be given only by one who understands human nature in the light of the best knowledge of our own times. Not only sympathy and patience and a readiness to serve are needed, but a sanctified and intelligent common sense, an informed and understanding grasp of the laws by which the mind acts and personality accumulates and reacts. The minister of to-day must learn to interpret life and experience in terms of law and of Providence alike—a mighty task and a majestic challenge.

The minister who is thus to try to interpret life, to become a confessor and confidant, trying to help troubled souls to a working understanding as to why hard things come to them and to find what these can do if they are wisely and largely met, needs to be able to look behind the appearance and read the mysterious and devious ways of the human soul. He must see the direct connection between a secret sorrow or a hidden sense of guilt and the broken nerves and suffering body. He must know how the thoughts that are kept unspoken may yet tear and rend the body through the responsive nervous system.

One might, conceivably, decide that he will not attempt this form of ministry, but the decision does not lie with him. His only choice is as to whether he will do this friendly ministration intelligently or in a slipshod and impressionistic way. For always we are contributing something to others that makes life harder or easier. Men turn to the one who speaks in the name of religious things for the guidance we all so sorely need. When there is nothing to offer in response to such appeal but an untaught sympathy and commiseration, it is literally giving stones to those who need bread. The rise of various types of teaching that depend upon the power of thought for their results is a challenge to every Christian pastor. In every church it should be possible for the faltering to find guidance and help. Men and women should be shown how they destroy their health and peace of mind and consequently their usefulness by negative and destructive habits of thought. They should moreover be instructed in constructive understanding of their own power over their life and destiny by building more wholesome mental and emotional habits.

To such a ministry of counsel and guidance every pastor is called. With every access of understanding of the human needs of those whom he serves does he become the more able to fulfill his truest and finest function, the Cure of Souls.

Discussion followed, participated in by the Rev. Lucy Milton Giles, the Rev. Arthur W. McDavitt, the Rev. Gus Leining, Dr. L. W. Brigham, the Rev. L. Griswold Williams, the Rev. C. A. Knickerbocker, the Rev. Richard H. McLaughlin and Dr. Frederic W. Perkins.

In the afternoon Dr. Vincent E. Tomlinson gave a ringing address upon "The Minister as the Shepherd of Souls," and Dr. Daniel T. Denman on "The Minister as the Ambassador of Christ." Limitations of space prevent our giving an adequate account of the noble messages and of the discussions of the day.

At 4 p. m. all organizations united to hear the Rev. Richard Roberts, D. D., of Montreal, on "Modern Religious Tendencies." His address will appear in a later issue.

The General Convention Conferences

THE General Convention Program provided for several conferences Thursday afternoon.

The first, on "Church Extension," had as presiding officer Dr. John Smith Lowe. The speakers were Dr. Bishop, Dr. C. E. Nash and the Rev. H. H. Niles. The addresses of Mr. Bishop and Mr. Niles were published last week.

Dr. Lowe outlined the changing policy of the Board on Church Extension. It is a policy of concentrating money and men on hopeful points instead of scattering resources.

Of Rochester, Minn., he said: "We have just sent an outstanding young man to Rochester, Minn., where in addition to his services as chaplain at the Mayo Clinic he will serve our Rochester church. Rochester again is on the map. The attendance has trebled in the time that Mr. Eames has been there."

Of Florida he said: "It is a land of dreams. It is a golden gate of opportunity. The way in Miami was opened by Dr. Bisbee. Going down to Florida to rest on his oars and get back his strength, he consecrated what he had left of health and strength to building a new church. Now Dr. Bishop is about to start there on full time. Soon we will have our Bisbee Memorial Church."

Bishop and Niles were both heartily cheered.

The people were on tiptoe of expectancy to see Dr. Nash. It was his first appearance at a General Convention in several years. He made a deep impression.

He took up the use of money in Home Missionary work and proposed a survey and the formulation of a policy without too much regard to what we have called "commitments." The good of the church should decide all policies. He continued as follows:

I propose a problem in high strategy. The objective is the putting the Universalist Church on the map. The quandary is, whether it is better to worm our way along inch by inch, or to attempt a *tour de force*, as it were, to "take our Kingdom by violence."

Until now we have hardly had a choice. For the first time in our history we are in possession, or expect soon to be in possession, of a working capital. Hitherto we have lived a hand-to-mouth existence, praying each day for our daily bread. Now, if the promise of the hour is fulfilled, we shall have the considerable sum of $80,000 or such a matter to expend each year for five years, in pushing to the front.

If it be said that practically all this money is bespoken by needs and enterprises already booked, I reply, this is the problem in high strategy I am stating. Evidently we are free to apply our income as we elect. Certain compacts are outstanding, to be sure, and some would deem it a brutal breach of faith to cancel the expected subsidies. I am not arguing that we should do so; but only that we have a right, and it is our duty, to make the prosperity of the whole church the prime consideration. We can, if we will, wipe the slate clean; if we do not do so the responsibility will be ours, unrelieved by any plea of loyalty to the past or sympathy for dependents in the present. Having thus cleared the boards for action, we should not spend a dollar of the $80,000 except in obedience to a fresh and free estimate of the end to be served.

Eighty thousand dollars a year! That is not a mountainous figure, but it's enough to start the imagination and to challenge our utmost courage and wisdom. I am not so foolish as to think a complete breach with our yesterdays and with our several pensioners possible. But I do conceive that if our eye be fixed on the grand goal, subordinating or ignoring all minor claims, we shall be able to think of something new and different to do with our fortune. In any case I think we may justly demand a restudy of the whole situation and of each item in it, so that if we decide to go on as heretofore we shall not be blindly pushed on by mere momentum, but shall have a brand-new verdict that this is the best possible use to make of our augmented income.

However, before tying ourselves anew with the leash of tradition, let us give a moment's heed to one staring fact: in all our one hundred and fifty odd years, we have never produced one first-class church. Some may hotly deny this. So accustomed are we to "the day of small things," that a church of 500 active members, with a congregation in proportion, would cause us to hug ourselves in complacency. We have rarely attained that success, but at the best it is only mediocre. Why not a church of 2,500 members, a congregation of like dimensions, together with all the rich and variegated activities which such a muster could man?

You say this is a crazy dream. But at the same time you insist that our communities are full of essential Universalists. The harvest is there, but we do not reap it. Why do we affirm that it is impossible? Have we ever really tried to make a whole community sit up and look at us, to put ourselves into the spotlight where every eye must center upon us, to compel the papers to write, the people to gossip, the pulpits to preach about us? Moody, Gipsy Smith, Billy Sunday, Aimee MacPherson, have done this. We could not and would not copy their methods, we shouldn't care to run a circus or cavort in stunts, but there are other ways of igniting the flames of public interest. If we have any genius, any audacity, any brain and heart power, we could fire a shot that the world would stop in its tracks to hear. Money alone would not do it, but it would be difficult to do it without money, and we have the money. Whether we have the Napoleonic gift of strategy, whether we have the spunk and pep and audacity, I do not know. But if the vision were seen and the summons sounded, I should hope that the Lord would raise up the necessary leaders.

And bear this in mind. One church thus advanced to the front line would do more to signalize our Gospel than a hundred struggling groups, however devoted. If we could do it once, we could do it again, and then again and again. I am not enamored of mere size; but I want dignity and authority and success expressed somewhere. I allow myself to dream of a Universalist church somewhere proportionate to its message.

But have we a message? Are we agreed as to its nature? Have we ever worked it out, beyond a few broad outlines? To my notion, preaching the Fatherhood of God and brotherhood of men, the Golden Rule, the law of service and so forth, is not enough. We no longer have any monopoly of these truths, and can not use them as a rallying call. We are not pioneers any more in this field; the march of migration has already passed us, until we are in danger of being "neither fish, flesh, nor fowl."

Nevertheless we have an asset adequate to our need, if we will only avail of it. The Universal Fatherhood of God is the keynote of such a religion as the world has never yet conceived. All that we have to say is nucleated in this supreme conception, and very much of what we do say is logically forbidden by it. For if God be the universal and eternal Father, such notions as revelation, Providence, Heaven and Hell, even prayer and worship as these are commonly sensed (even by many of us), are entirely inconsistent. Only a truly ethical, rational, scientific, and spiritual philosophy of life is germane to our first principle. And I imagine that this is what the great unchurched multitude, especially the thoughtful, intelligent part of it, wants. This is our true message, and these are our fields white to the harvest.

I am saying this too sketchily here to be understood. But this at least can be understood. We are to make up our minds whether to drift along in convenient and accustomed channels;

or to reappraise the situation and decide on an original, consistent, pregnant policy of resolute progress. This we certainly can do; it is no dream; but whether such a fresh mobilization and reconsecration will or can lift our star to the zenith—that is "in the lap of the gods."

Hon. W. J. Ogden of Baltimore presided very acceptably at the 4 p. m. conference on "The Church and Social Forces: Co-operation, Not Antagonism."

"After all," said Senator Ogden, "social forces largely started with the church. How shall we act toward them? That is the question. We will hear the question answered from the standpoint of the press. I take great pleasure in introducing Mr. Don Seitz, editor of the *New York World*, who will speak to us on 'The Church and the Press.'"

Mr. Seitz said in part:

Among my other troubles, I'm the son of a Universalist minister, and I began my missionary work very young, holding shingles and nails for my father when he was putting a church together—without the help of the congregation or the General Convention—in Dayton, Ohio.

I want to say something that perhaps will be different from the accepted view of the relation between the press and the church and especially the liberal church. If I were to answer the question, Why are the Unitarian and Universalist Churches in their somewhat stationary situations at present, I should say it is because liberal thought has been taken away from them by the newspapers of America. I mean by that that every one of the 22,000 newspapers offices in the United States to-day is a Universalist church, and the question you have to consider is not the one you want me to discuss to-day and that is, what the press can do to aid the church. The press can do nothing to aid the church, because it has already done it. It has gone so far in the direction of enlightenment that it has left the church behind.

You've been talking this afternoon about missionary churches. I well remember Dr. Burroughs fighting away, doing the only missionary work down among the piney woods of Alabama, alone, dear Dr. Burroughs whom Dr. Sweetser will well remember; and up in Norway, Maine, Charlie Tenney used to print Universalist pamphlets and we used to send them down to Dr. Burroughs. To-day, instead of putting up more missionary institutions, why shouldn't we strengthen those that now stand, and make them strong instead of weak? Meanwhile the newspapers have been educating people along the lines of liberality and freedom of thought and growth of character. The churches can no longer save souls already saved, and you can not fill minds that are empty and starved. And that is why newspapers have become Universalist churches.

Edson R. Miles followed with an address upon "The Church and the Theater." He said in part:

Call to mind the familiar facts that ancient drama developed in association with religious festivals, that modern English drama was born at the very altar of the medieval Christian Church, and there appears at once sufficient justification for discussing the present possibilities for co-operation between the church and the theater.

When I use the term *theater* I am, of course, thinking especially of the playhouse as presenting the spoken drama.

There are always those who magnify the evils of the theater, who, on meager evidence, will declare it decadent. The church ought not to yield to snap judgments based on the evil report of a few plays. She can not afford to become the tool either of gossip or of prudery.

Granting that there are always a few improper plays to be seen, or plays with bad spots in them, I contend that most successful plays are harmless, if not positively worth while. My own participation in the production of about sixty or seventy plays, classic and modern, has convinced me that the play of positively evil influence is exceptional.

The spoken drama, as we have it to-day, has enough of good in it, has sufficient promise of greater good, to summon the interest and the co-operation of the church.

By co-operation is meant helping to further the worthy ends of the theater, helping to foster interest in good drama, spoken drama.

The first requirement, the chief requirement, is that the church become intelligent regarding the theater and its media. She needs to know that the theater is the instrument of one of the fine arts; she needs to know what is good in drama and what is bad; she needs to judge the theater not merely from a moral standpoint but from an artistic; to grasp some of the elements of proper play construction and of play presentation; to distinguish between good acting and bad acting.

That the church is lacking in this respect is manifest in the type of plays frequently produced under her own roof.

If the church is to promote the interests of the theater, she will do well to include the study of the art of the theater in her educational program

The program may include study groups and playing groups.

Richard Burton has written a splendid book, "How to See a Play," that would serve as an excellent textbook for study groups. The preface states that the author wishes the book to "be an influence toward creating that body of alert theater auditors without which good drama will not flourish."

We customarily place the Shakespearean plays as second only in literary power to the Bible. Why not study them and verify the high estimate?

If Shakespeare seems a bit too difficult, one of a number of courses outlined by the Drama League of America might be obtained. The League publishes a wide range of courses drawn from the whole field of the drama, ancient and modern.

Barrett Clark's recent book," A Study of the Modern Drama," offers an attractive approach to an appreciation of the modern drama of many nations.

These are but meager suggestions of the easy access to a real acquaintance with the drama.

The church is not necessarily co-operating with the theater when she is using the art and the paraphernalia of the theater to further her own ends. If she has no higher aim than the appropriation of the material and the method of the theater for the amusement of her own audiences, or the enlarging of her own hearing, she does not co-operate, that is, she does not assist the theater in attaining its ends.

There is, in fact, some dramatic material that belongs to the church rather than to the theater. Religious drama and pageantry belong essentially to the church. Whether they contribute to an end that is common to both institutions is a question. Too frequently the religious drama is but a travesty of the high art of the theater. I recently read the manuscript of a number of so-called religious plays that had actually been presented in a church. I am sure that no self-respecting publisher would put those plays in print. They were below the standard of good writing for the professional theater; they had neither artistic nor commercial value, yet they were presented to crowded audiences in a church. Such exhibitions, however they may serve the church, are detrimental to the larger interests of the theater. Because of their emotional content they are helping powerfully to fix a low dramatic standard upon those who see them, especially upon the boys and girls.

The church ought to be scrupulously careful in the selection of her dramatic material. If she encourages inferior entertainment within her own walls how can she hope to assist in the proper appreciation and growth of the theater?

I have grown somewhat disheartened in my search for religious drama suitable for presentation in the church. Little of it conforms to the best theater standard. With many of the playwrights the only apparent qualification for their task is a religious conviction or a sentimental mood. The qualification does not suffice.

The secular drama offers a more encouraging assortment of material for churches that wish to produce plays.

The Little Theater movement, so notable in this country at the present time, has exerted a powerful influence for the high art of the theater and against the commercialism of it. For the most part, the Little Theater groups have arisen from a sincere yearning for the best in drama. They have been non-professional, non-commercial, often not even self-sustaining, but they have made substantial contributions to dramatic art. They serve as a school for stage directors, actors, and playwrights who have later enriched the life of the professional theater.

Such groups appear here and there in isolated communities that are not visited by the professional theater. The opportunity is obvious.

Where the Little Theater group is not merely aping the commercial theater, where it is animated by love of the drama, it may justly ask the interest and support of the church. It is estimated that within the churches there are already established ten thousand playing groups.

The rural church may help to quicken interest in some of the values of the theater by forming its own playing group or by supporting a group in the Grange or the Lodge or a group merely drawn from the community.

When such an enterprise is started there is especial need of wise guidance in the matter of selection of plays and of methods of production. Indiscriminate selection from play-publisher lists of non-royalty plays is sure to result in lamentable exhibitions, sure to provide the unsuspecting actors with worthless material that professional actors could not make effective. There are hundreds of plays that are bad, not because they are patently immoral but because they have no life, no substance. They are trash. The construction is stereotyped, the English is poor, the characters do not speak and act like human beings.

There is help in abundance for those who would form a creditable playing group.

One of the best books on production is Clarence Stratton's "Producing in Little Theaters." There are many well chosen lists of plays. The Drama League has many lists. Cornell Extension Bulletin 63, designed for the country theater, has splendid lists of plays, long and short, royalty and non-royalty.

One great hindrance to the production of worth-while plays in the amateur group is the royalty charge. (No church could conscientiously put on a royalty play and not pay the royalty.)

How much better to suffer a loss by paying for a good play than to suffer the humiliation of playing a poor play!

If the church is to co-operate with the theater, she is under obligation to refrain from using the material and the method that do not conform to best theater standards; she may seize the privilege of doing a positive educational work through study and through performance.

The colleges and theological seminaries and the denominational councils are increasingly mindful of the obligation and the privilege offered by the theater. Slowly the drama is permitted to take its rightful place among the fine arts. I think the time will come when a study of the drama and of play production will be a regular part of the preparation of every minister.

The Rev. Henry R. Rose, D. D., Church of the Redeemer, Newark, N. J., spoke on "The Church and Motion Pictures." He said in part:

"I am a man and nothing that concerns a man do I deem a matter of indifference to me," said the great thinker, Terence. The same keen interest in things that concern man should be shown by the church. Nothing in recent years has taken such a hold on humanity as the motion pictures. They have created a new industry of enormous proportions.

It is estimated that there are twenty-five hundred motion picture houses in France, three thousand in Great Britain, thirty-five hundred in Russia, four thousand in Germany and fifty thousand in the United States! America leads the world in the number of its motion picture theaters, the quantity and quality of the pictures produced and the patronage of the silent drama. One-fifth of our population, over twenty million people, attend daily. They spend one billion dollars a year in the motion picture houses. These are facts with which the church should reckon.

Not only is the motion picture business an enormous industry, it has become a great competitor of the church. On week nights, it makes a bid for men and women and young people who otherwise might attend prayer meetings, young people's gatherings and social affairs of various kinds. In many cities, the competition now extends to Sunday from noon until midnight, thus drawing the children from Sunday schools and adults from the evening service. The lure of the picture houses is powerful both from the inherent interest of the pictures themselves and the fine music which is being more and more provided—organ music, orchestral music and superior vocal music.

What is the church going to do about it?

1. Assume an attitude of indifference? Some clergymen boast that they have never attended a motion picture show. If this is snapping their fingers at the industry, they are more foolish than the proverbial ostrich. We can not be indifferent to a form of entertainment that magnetizes the millions and competes with us at every turn.

2. Take an attitude of hatred and antagonism? Clergymen and church officials are doing this. They call motion pictures vile, degrading, without one redeeming feature, and fight them in every way they can. Naturally the majority of ministers resist the opening of theaters on Sunday—it seems to them the only way to save the churches and Sunday schools. But why should religious leaders, pledged to the betterment of humanity, fight something that is bettering humanity, something that in its total influence is vastly on the side of religion and morality and orderly living?

3. Begin to use this mighty ally? There are clergymen and churchmen who have seen for years that motion pictures could be guided by the church and used by the church with enormous benefit. Others are waking up and grasping this fact at last. There is no use in butting this industry. It is concrete and it is here to stay. Many changes will undoubtedly take place in connection with it, but motion pictures as a form of public recreation will last as long as the spoken drama, eternally. P. T. Barnum never said a truer thing than that the public will be amused even though it must go in rags to pay the price of admission.

There are several ways in which the church may take advantage of the ever growing love for the pictures.

It may go into the motion picture business and produce them on a large scale, thus becoming independent of the so-called "commercialized producers." This has been tried, but up to date it has proved a dismal failure, for the simple reason that church officials are restricted by their orthodoxy in allowing the freedom and the dramatic situations without which motion pictures will not appeal to the public. The church can not control the talent and genius of a Griffith or a De Mille or a Cruze, because it will not give them scope enough. Consequently its pictures will lack that something which all pictures must have to put them across.

Or the church may seek to guide them, using its powerful influence upon producers and the owners of motion picture houses to see that objectionable features are removed or reduced to the minimum. The Federation of Churches is in a position to act in this capacity, it seems to me, and confer a real benefit upon the motion picture industry as well as safeguard the general public. Local clergymen and laity can do it by being friendly with the owners of the houses and pointing out to them from time to time unwholesome features of various pictures and insisting that they be cut out. No liberal church should stand for state or federal censorship.

Or the church may use motion pictures itself and thus meet the competition of the theaters. It will be seriously handicapped, of course, by the fact that it will not be able to get first run pictures; also by the high cost of the best films; also by the scarcity of appropriate ones. Nevertheless, it is now possible

to rent the highest grade commercial pictures and select from them those that a discriminating yet broad-minded clergyman will realize are appropriate for his religious and ethical purposes. But if a church does this it must advertise attractively, equip itself with the latest projecting machine and keep everything strictly on a par with the leading picture houses. We can not compete with any one unless we equal him or go him one better.

Or the church may use a combination of motion pictures and lantern slides. Let it use motion pictures on certain Sundays and lantern slides on the other Sundays. This will provide variety and decrease expense. Some of us have found that we can reach great multitudes of people by using lantern slides alone and no motion pictures at all. Illustrated lectures on the motion pictures and spoken dramas keep the personal touch of the minister and certainly are preferred by thousands of people to merely sitting and watching a movie. The lectures can be so worded as to be sermons without being too preachy. The records show that thousands of men and women are being won to church attendance and church service by this method. Some ministers are showing motion pictures on Saturday night and preaching on their themes Sunday night. Some take the theme of a motion picture for their subject Sunday night and follow their talk with the motion picture. Surely there are many ways to use this remarkable invention, and every church in the land should adopt one or more of them without further hesitation. Otherwise, they are permitting a great opportunity to slip through their fingers and are also endangering their churches, for this competition is telling, and telling severely all over the nation.

Judge Hill, the last speaker, discussed "The Church and the Fraternities." He was considerate of the fast slipping away of time and said that he could embody his contribution in his address of the evening. His comment on the previous speakers was that as he listened he decided he was traveling in fast company. He held up a small leather case containing membership cards to fraternal organizations and service clubs to which he belongs, and said:

For several years I was completely out of touch with the church, for various reasons. I prided myself on the fact that I was worshiping God on the golf links. It was through one of these new fraternities that it came over me one day that I wasn't doing my full duty as a member of that organization if I didn't follow it up with affiliating myself with the church. I have talked with many young men in fraternal organizations and service clubs and I believe it is perfectly possible through them for the church to persuade these men that they are not doing their full duty as members of those societies and clubs unless they go back to the fountainhead and the original source of inspiration for Christian living. The church should come closer in touch with them, and try to understand them, and be glad of the opportunity that is open to it.

At the same hour, 4 p. m. Thursday, in another room Judge Galer presided over a Conference on "Church Organization and Administration."

Judge Galer opened the discussion by saying that it was exceedingly necessary in these days to be practical. "The spiritual work of the church is, of course, the excuse for its existence, but organization is vitally important."

He then introduced Louis Annin Ames of New York, who spoke on "Dormant Churches." By this phrase he explained he was referring to the Universalist Church as a whole. "Nothing," he said, "will stir it up but efficient publicity." He went on to speak of finances, stating that four years ago we were at the bottom of the list of denominations as far as the income which we received from our investments. Now only the Mormons and the Episcopalians have their money invested to better advantage than we do. The increase on our investment return has been 12 per cent in the last year.

Mr. Ames then told about a motor trip on which he found that he could always recognize the Universalist church in any town he passed through by the fact that it never by any chance had an adequate sign proclaiming its denomination. "It would be splendid," he said, "if we could have enough publicity throughout the country so that it might be generally known that any church without a sign on it is Universalist, but as that isn't likely I would suggest that the General Convention get up a uniform bulletin board for all our churches."

Mr. H. W. Work of Attica, Ohio, gave a few of the results of his experience in working with the problem of administration and finance in a weak, small town church. He declared that he felt sorry for the people he had listened to in the laymen's meetings who said that they had plenty of money in their churches, because that meant that they didn't know the joy of going out and working hard for something.

Judge Galer added that in his own church of not over forty members, where there was little wealth, they never asked for money and they always seemed to have enough to do what had to be done. He had found that if the feeling could be created that something worth while was being done, money would not be difficult to obtain. "In my church," he said, "we simply announce the purpose for which money is needed and we get it."

Judge Galer then called upon two young men to give advice as to how the church can get the constant fusion of new blood which is necessary to its growth.

Mr. MacIntyre of Norway, Maine, said that in his opinion the only thing to bring young men into the church is hard work intelligently directed. The church plant is the first thing to be considered. "Are there old papers and leaflets collecting in the racks? If so the young man will be repelled almost unconsciously by such a sign of inefficiency. Keep your church in good repair. See that your order of service is carefully worked out. The young man of to-day, whatever he may do himself, demands efficiency of other people." Mr. MacIntyre went on to say that the prayers given in many of our churches are an abomination. "If the man exists who can pray effectively for fifteen minutes I have yet to meet him. Go into any college chapel and notice the reaction of the boys to a long prayer. They have their watches out to see if the record is about to be broken. Don't, moreover, preach at the young man or down to him. If you preach to him and for him he will accept it eagerly. The attitude of the professional uplifter drives young men away. The sort of preaching that says in effect, 'You are imps of Satan bound straight for Hell and you must reform here and now because I tell you to. Halleluiah! Amen!' may attract some people but most young men and women will come away with sneers on their faces."

Mr. Gay of New Haven, a graduate of St. Lawrence, was the second young man introduced by Judge Galer, and he advised the salesman's method of

approach. Those wishing to attract the young people to the church must know how to create interest, how to arouse desire, how to close the sale, and then how to get out quick before the arrangements can be upset. "We have got to get the young people to church by inducement and attraction. And we must remember that the best way to get people to undertake responsibility is to give them responsibility. Don't treat the young people like children. They want to feel that they are an integral part of the church. Treat their opinions with consideration and remember that they are interested in current, present-day problems of life. They want advice and help on the sort of thing they come up against every day. Above all see that they are employed in the various departments of the church if you want to hold them. If you need four young men to usher put ten on the job. Create jobs for them or they will slip away from you."

In the discussion which followed the Rev. W. J. Taylor of Wausau, Wis., told of his experience with slogans, quotations, etc., displayed in front of the church. He found that many of the business men of Wausau walked around by his church on Monday mornings to find out what the new "sentiment" was. He spoke also of his church calendar, which he mailed to everybody in the parish and sent to all the teachers of Wausau in the fall with an invitation to attend the Universalist church.

Mr. Colegrove told of the parish hall which had been built by his church, primarily for the young people. He said that it had proved to be a community center and had added to the strength and force of the church.

The Rev. W. B. Brigham of Palmer, Mass., mentioned the fact that he always shook hands at the door of his church with the members of his congregation as they passed out after the service. He appointed a committee of ten, four of whom were always supposed to be at the door with him to get the names and addresses of newcomers. "When I came from the West to Boston," went on Mr. Brigham, "the first letter I received was from a laundry in my neighborhood saying that they were glad that I had come there to live and that they would be glad of the privilege of doing my laundry work. That laundry got my work all right, and the incident gave me an idea. When I went to Palmer I got in touch with the real estate men of the town and they now give me the names of everybody moving into the community. I send these people a letter of welcome to the church immediately upon their arrival, and I have secured at least eighteen families in this way. A personal greeting of that kind gets under the skin."

The Rev. Weston Cate, of Nashua, N. H., rose to say that he had proved publicity for churches to be a paying proposition, and described in some detail various sorts of newspaper advertising he had found successful. Through the medium of a simple newspaper ad he had once obtained an endowment of $10,000 just because a wealthy man whose mother had belonged to the church happened to be passing through the town and was attracted by the ad to attend the Sunday service. And through another similar incident he received a check of $570 for church expenses out of a clear sky. He felt that he had demonstrated the fact that publicity pays.

Mr. Ames spoke again at the close of the conference to restate his conviction that "if the church is interested in the community the community will be interested in the church."

The Laymen Taking the Lead

THE National Laymen's Committee brought together representative Universalist laymen at Syracuse for conferences extending over a period of two days. Some of the conferences were private and informal, not the least fruitful of those held, and others became inspiring public meetings. Judge Robert W. Hill, Chairman, and Mr. Wm. D. Kerr, Western Chairman, were present throughout, working for the church with the devotion, persistence and skill shown by high grade leaders who take off their coats on the eve of a great political convention.

The Tuesday Afternoon Session

Forty-seven of the laymen met on Tuesday afternoon, Oct. 20, for a conference on "How We Are Doing the Job." Judge Hill opened the session with the sad announcement of the death that afternoon of Mr. Robert L. Whitney, of Marlboro, N. H., a valued member of the Laymen's Committee. It was voted to send a message of condolence to Mrs. Whitney.

Judge Hill explained the need of a discussion of methods of approach and of the sort of arguments used to win parishes in all parts of the country to the Five Year Program. One great contribution the laymen could make to their churches, he felt, was to persuade the trustees to handle the organization as they would a business institution. Churches must learn to go back to business principles. If the laymen accomplished nothing but that they would be doing something constructive. He urged the men present to instruct their various churches how to make charts and surveys of the parish situation in order that an efficient basis of work might be established.

William D. Kerr of Chicago, Western Chairman, said that his job so far had been to secure acceptance by individual parishes of their quotas. He had undertaken to carry the story of the Five Year Program to them and had met with a fair degree of success, although some doors had been closed to him and several parishes had required a great many calls. Only two churches in his district had taken definite action against the program and in one of these the fault was that of the minister. He said he expected the message of the Five Year Program to be carried into remote parishes as a result of this Convention. He felt that the crucial moment was at hand, when Headquarters would call on the parishes to come across with their quota obligations. It might prove harder to get them to pay up their quotas than to accept them. He

would like to see printed a prospectus of the Universalist Church with the Five Year Program as a background, a "selling document," stating the resources of the church and the points regarding the church which would commend it to active business men as worthy of their support.

There was some discussion of the proposed prospectus and further suggestions of material to be incorporated in it. Mr. Felch of St. Johnsbury, Vt., said that he would like to be able to give people some idea of what other denominations were doing in proportion to their per capita strength.

Mr. Harry Davis of Woonsocket, R. I., introduced himself as a retail coal dealer, superintendent of his Sunday school and chairman of the finance committee of the board of trustees of his church. He maintained that it was harder to sell a proposition to people than to get the money they had promised. He described his methods in putting over the Five Year Program to the seven Rhode Island churches, and told in detail of several special cases.

The next speaker was Mr. William Alexander of Stamford, Conn., the newly elected treasurer of his church. Of the seven churches in his state four had come over the top and a resolution favoring the Five Year Program had been passed at the State Convention.

Mr. Edgar Williams of Chattanooga, Tenn., explained that the Universalist church in the South was practically a missionary organization. The largest churches have less than seventy families represented in each. In spite of this handicap success with the Five Year Program had been marked. "In the South," said Mr. Williams, "we work slowly but surely." Judge Hill added that eighteen churches from North Carolina had recently come in all at once.

Joseph M. Tilden, of Galesburg, Ill., said that as introductions were in order he would declare at once that he was fifty-two years old, weighed 171 pounds, had three children, one wife and two automobiles. He should insist upon talking about sentimental and emotional things entirely, and did not intend to say a practical word. "Appeal to the people on the ground that they have been reaping all their lives out of fields where they have sowed no seed, and that therefore it is up to them to sow seed in order that the next generation may reap."

Arthur Britton of Concord, N. H., said that he had won his church to the Five Year Program by putting up a share of the quota to the various organizations of the parish and then including it in the budget.

Judge Hill added a word to the effect that it had taken less than a year to break down completely the hostile attitude on the part of the churches to the Five Year Program. This, he declared, had been done by the men on the firing line; all Headquarters had done was to back them up. He spoke in high praise of the co-operation he had received, from other members of the committee and from the office workers at Headquarters.

At 4 p. m., the conference adjourned to the main auditorium of the church, which was packed to hear the Rev. Richard Roberts, D. D., pastor of the American Church of Montreal. This church for years has occupied the unique position of being a Presbyterian church in Montreal belonging to the New York Presbytery. Now it has become a part of the United Free Church of Canada. Mr. Roberts, who has lived through the herculean task of uniting the Presbyterian, Methodist and Congregational Churches of Canada into a new organization, was requested by the National Laymen's Committee to speak on "Modern Religious Tendencies." He made a profound impression upon his hearers. The substance of his address will appear in the *Universalist Leader* next week.

What Happened Wednesday Morning

A larger number of laymen had arrived and the conference room upstairs had to be abandoned for the Sunday school room in the basement. This was well filled on Wednesday.

Walter Gabell, the Philadelphia banker and president of the Murray Grove Association, was in the chair.

Lucius White of Baltimore opened the discussion of "Church Organization and Administration." He said in part:

> I do not favor setting up a religious autocracy, but I favor strengthening the authority of the General Convention over the local churches. The only real authority the General Convention has is to deny the vote to laymen at a Convention if the parish has not paid its quotas. It can not deny the vote to ministers. It can not order local churches to support the Five Year Program. It has no power to prevent improper use of local church property. It can not compel a local church to accept the clergyman the General Convention thinks best adapted to it. It ought to be given power to do all these things in order to make us a more powerful, efficient denomination.

Dr. Barlow G. Carpenter, pastor of the Peoria, Ill., church, spoke of "Building Up Church Membership." Dr. Carpenter has the largest Universalist church in the denomination—over 800 members. He said:

> Do we have to be a small church? I'll guarantee that there are many Universalist Churches where, if I should go as pastor and propose membership campaigns, they would reply, "Oh, we are content to stay as we are. We like our little church." That is the surest way to die.
>
> To build up membership we should first of all interpret our beautiful faith in terms of the life of the people. It should meet the needs of daily life. We have not performed any miracles, paid any debts, healed any sick. We have planned a course of thinking for our people to bring definite results. We can set before them how to get power, how to get peace, how to cultivate personality. We provide daily lessons for our people. We have success in getting members because we have made membership mean something.
>
> We make the assumption that every man in the community ought to be a member of some church. We say positively, "Our church has these ideas which we believe to be the most important ideas in the world." If you ministers don't believe that, don't start out for members. Then organize a membership committee to be on the job all the time. It should not be left simply for Christmas and Easter. It is a more important committee than the church finance committee. Members of the committee must have lists of names with them all the time. We provide a special blank book which members of the committee carry with them in which to set down the names of prospective members. There is sound psychology in this. I did not originate these ideas. I got them from Billy Sunday. I studied his methods, not his message. We try to get people to come forward and join the church publicly. If we can't we take them

in anyway. Part of the ceremony of joining is going into the other room and getting them to write their names in the dear old book all the members of the church have signed.

But men, when you get them in you have just started. You have had plenty of people come into your church and lost them because you lacked means to make them feel the pull of the harness. You must call a meeting soon of those joining and have them organize, elect a chairman, have a dinner. Keep the group thoroughly organized under the best people you have and find something for every one to do.

Get your list of names, pray for them and then go out and get them.

Dr. Martin M. Brown of North Adams said:

All nature gives innumerable illustrations of strength in unity. Trees do better in clumps. The wolf, wild horse and other animals survive because they co-operate. The honey bee and the ant teach us lessons. In human affairs every great deed has come from co-operation. Our Protestant Church owes its life and vigor to the fact that our women workers are organized.

Mr. MacIntyre of Norway, Me., said that in Maine they have gone a long way in having parishes deed church properties to the State Convention to be held in trust. When churches go down, the Convention has had to take steps to maintain the property or deed it back to be sold.

Dr. M. M. Brown and Mr. Cornelius Parker both urged consulting the State Superintendent in settling ministers instead of permitting a man of unknown antecedents but pleasing personality to get a foothold by candidating.

Mr. Adams of Rochester, Minn., said both ways are useful. "Consult the State Superintendent about whom to hear. Then let the man suggested come and look the parish over. He has as much right to size us up as we have to size him up."

Mr. Stall, State Superintendent of Ohio, said there is another phase of the matter. "No church in the state of Ohio would think of getting a minister without consulting the State Superintendent, but I raise the question as to the necessity sometimes of having power to settle a minister over a parish so apathetic that it does not want a minister. I have had to do that and it worked."

Mr. Kerr and Judge Hill then went back to the fundamental question as to whether we are better off as free churches or whether we could accomplish more by accepting centralized government. Both asserted that liberty in spite of all its ills is best. and that we must depend for united action on winning men rather than driving them.

Mr. Kerr said better results could be obtained in Illinois if somebody in authority could impose his will on others. "But after all what is our weakness is our strength. We are here assembled in a Universalist church because we believe that each of us is his own ruler. We believe in the supremacy of the individual judgment." Mr. Stall himself, he said, is a good example of how authority can be wielded. He controls not because of power to command and enforce obedience but because of appreciation all through his constituency of the service he has rendered and the character of the service the state organization can render. If the power of the General Convention has been extending, it has not been because of new law but because of new service it has rendered. Apply this all down the line. Among Universalists authority must be the authority of service. Authority will be born and grow and General and State officials perfect themselves in their jobs.

Judge Hill, following, said:

I have gone through mental operations similar to those illustrated here. The natural inclination of those who want to see a thing done is to crack the whip—to long for power to compel people. I have been on the job of the National Laymen's Committee ten months. I am ten months older than I was. Here is my present state of mind: The great strength of the Universalist Church is that it is a free church. People come unto the Universalist church because they believe in its principles. We find in the denomination a sentiment for liberty and democracy. That is legitimate because it is the basis on which we started, so I concur with what Mr. Kerr just said. We must have a strong central organization, but the ultimate source of our power is the local church. We must convince the local church that general plans and projects are right. I have said if I can't put over the five-year program I'll take the responsibility. Our job is to make clear what we want. Then if it is a right thing we will win out.

We can have a far better organization than a dictatorship or an autocracy. We can have united action based on common sense. Fundamentally it will be a democracy and a democracy is capable of anything.

Dr. Brigham and Mr. Vossema also joined in the discussion.

The second conference of the morning was on the "Problems of the Rural Church."

Hon. Leon Tebbetts, a magnetic and interesting personality, presided.

The Rev. George F. Fortier, Superintendent of Vermont and Quebec and of New Hampshire, led this discussion. It was a virile, interesting presentation and the *Universalist Leader* has asked him to furnish us with a copy of his address or to prepare an article on this subject.

Carl Williams of Hopkinsville, Ky., described in an interesting way the problems of that region. Universalists there seldom attend sessions of conventions. The churches there are country churches and are on a circuit, with one exception.

The literature provided for Sunday school and for the Y. P. C. U. work Mr. Williams felt was wholly inadequate. "We want," he said, "a lesson text with an explanation in simple language for the Universalist standpoint. In most rural churches we have one room only. Many parishes are carried on without a minister. Rural people are loyal and will add to the strength of our denomination when fully aroused."

Stanley Stall said: "Ohio is not in the backwoods. Out of forty-four churches only ten are rural." He then gave an address on "Enthusiasm," arousing great enthusiasm by singing "Rouse Then, Buckeyes," to illustrate his point. Money and loyalty follow quickly, he asserted, if enthusiasm is generated.

At 2 p. m. Wednesday the Laymen took up "Church Advertising and Publicity," Wallace Powers, Boston, presiding.

The session was well attended and keen attention was given to the speakers. If the program had not been so full there might have been a hundred opportunities for discussion on the problem of church advertising and publicity. Mr. Wallace Powers, of

the Arlington, Mass., church, is a professional in the church publicity business and made an excellent presiding officer. "Mr. Langtry," he said, "has been telling me some things that should make me exceedingly careful in the things I say about him, so I will introduce him simply as a newspaper man and a director of the Associated Press. He knows the demand and requirements of a great organization for publicity. Hon. Albert P. Langtry."

Mr. Langtry was emphatic in assuring his hearers that the newspapers have no prejudice against churches.

What the newspapers want is news, and if you give it to them they will publish it every single time. Every church should have an energetic reporter, a man or woman whose business it is to get all the news there is in that church, get on friendly terms with the editor of the newspaper, and the result would be a good chance of the church getting good advertising space. A paid advertisement of your church in every newspaper in your city, if cleverly written, would pack your church on Sunday morning. The cost is prohibitive, but plenty of free advertising can be had in notices brought to the editor. Wouldn't you like to see your minister's sermon in the Monday morning paper? I would like to see the Universalist churches so well advertised that they would draw men, especially poor men whose former club rooms were the saloons, into the church."

Mr. Powers picked up the idea of each church having a good reporter, and announced that he had some more ideas of his own, which if the other speakers did not mention he would himself later. In calling upon Mr. Cornelius Parker he announced his subject, "Publicity and the Church," and said: "Mr. Langtry didn't have a subject at all and made a good speech. Mr. Parker ought to do even better!"

Mr. Parker began by denying any connection with technical publicity work, and by entering a protest against the word "sell" in connection with putting over publicity.

Our ministers used to "convert" and our lawyers used to "convince," but now they've put that word "sell" over on us! But I believe in publicity for the church because I believe in the church. You've got to have something worth while to advertise. I believe the Universalist Church has the largest message that has yet been given to the world. Our World Service Fund is big news for the church. When we put a fine dignified structure in Washington that will be one of the greatest advertisements we can have. First ask yourselves this question: Have you something worth while giving publicity to? Is it worth putting across to the world as a solution of the great difficulties the world is now in? If we have we will put across a publicity program adapted to any church in our denomination which will be convincing to the people of its local community.

Mr. Powers here had an opportunity to point out that there are two kinds of advertising, technical and non-technical, and it isn't always the technical that is the most valuable. "As a publicity man I think that sometimes a can of paint for the outside of the church is more effective than a can of printer's ink. Everything the church does is advertising, unfortunately some of it isn't good advertising, but the condition of the church, the reception you get when you go to the church, the sermon you hear, the glad hand that you want to get and don't and the glad hand you get when you don't want it—all this is the real untechnical advertising. But we are talking this afternoon about the other kind of publicity. The next speaker on that subject is Mr. Stanley D. Tilney of Chicago. But I understand Mr. Tilney is also speaking on Church Finance. Are you on my program or Mr. Hempel's?" Mr. Tilney: "Both." Mr. Powers: "I'm delighted! I'm liberal!"

Mr. Tilney at the start counseled the men thus:

Don't let's run away with advertising! Is not the real advertising medium the pastor? And what about ourselves? Are we so prepared among ourselves that we can absorb new material for which we're seeking? Commercial advertising methods will not be successful; they are based on entirely different conditions. A method that can only visualize the willing victim fails to take into consideration the possibility of the other fellow applying a little psychology on his own account. Let us look ourselves over and then try our efforts on the other fellow. Are we dressed up to look like the picture we are displaying? It will be useless to sell what has been termed "our beautiful faith" and then fail to deliver it from the pulpit, ourselves, or our organizations. Let us also advertise to our membership what is being done. One delegate to our Convention in Illinois had the courage to question the advertising from headquarters. She said, "All we get is a notice asking for statistical data and at the head of the form the terse statement: Your quota is so much."

The first step in our advertising will be the successful culmination of the Five Year Program.

As Mr. Tilney finished an invitation was brought in from the Women's Universalist Missionary Association of New York requesting the presence of the men at the reception in the church parlors at five o'clock on Thursday afternoon. The invitation was unanimously accepted by a fervent "Bless them!" from some corner of the room. Stanley Manning sprang to his feet and announced a Ferry Beach dinner immediately following the reception.

Anticipation of these coming social events did not take the edge off interest in the discussion in hand, and they turned eagerly to hear Prof. Arthur W. Peirce speak on "Educating a Denominational Consciousness." Professor Peirce said in part:

The rank and file of our church have no conception whatever of what it means to be denominationally conscious and to know anything of the processes by which their church functions. The Five Year Program is doing more to bring to the Universalist Church some sense of solidarity, some sense of authority for the powers that be, their publications have done more to organize the churches, to give the men in the churches something that really belongs to them to do, than anything the Universalist Church has done for years. The young people's organizations are coming into this consciousness to a fine degree. The women's organizations have done much all the way along; it's the men who needed waking up. Our first duty now is to convert the timid minister. So many ministers are afraid of their congregations. They feel if they ask their people for money for denominational causes it will reflect on them. The only way to make people give to the local cause is to hitch it up to a bigger cause, and the more they give for the outside the more they're willing to give for the thing worth while in their own parish. Speaking as a layman and not as the president of the Directors of the Publishing House, I would like to say that the *Universalist Leader* should be sufficiently well endowed so that it could be put into every family in the parish at a nominal sum, and the denomination would gain immeasurably by that. In my town we have a good live committee of nine men, and three take the *Universalist Leader*. How can you expect a church to function if its trade paper doesn't go into the homes and the heads of its people? The State and General Conventions should make better connections with the local churches. A note of greeting once in a while, a word at Easter or Christmas from the denominational leaders, outside of that which regularly appears in the *Leader* but

is read by so few of our people—all those things count a tremendous lot, and I've some sympathy with the lady who spoke about statistics and *your quota is* as being the only communication to be had from the State and National Conventions. The place where we most need publicity is within the Universalist denomination, not outside, but getting the people inside educated to the needs and the duties of the church as a whole.

The room was full, the interest intense, and the messages and suggestions telling. Some of the men looked as though they had things on their chests to get off. The tension was relieved by the following paper read by Mr. Olin Chase, which is so delicious it must be printed *in toto*. Mr. Chase stated emphatically that he shared Mr. Langtry's views on church publicity, but that their experiences had differed. "I never edited a weekly paper," spoke up Mr. Langtry, and in a gale of laughter Mr. Chase solemnly replied, "That's the idea exactly."

Mr. Chase prefaced his remarks with a disclaimer of any authority for speaking on the subject of "Why the Church Should Advertise," by telling the story of the little girl who was drawing, as she announced to her mother, a picture of God. "But nobody knows how God looks," said her shocked mother. "Well," the little girl replied, "they will when I get through!" He then proceeded to give some practical suggestions from the standpoint of the publisher of a small town newspaper. The listener who seemed most attentive was his former pastor, the Rev. Harold H. Niles, now of Denver, who has had a marked success with newspaper publicity for the church. Mr. Chase spoke as follows:

Having been extended the courtesy of your floor for the purpose of saying a few words on the subject of church advertising, in justice to myself permit me to say that I entered a country print shop as a printer's devil in 1893 and remained there until 1917, a period of twenty-four years, during which time I passed through the grades of journeyman, foreman, etc., and finally, thirteen years before graduating from suburban journalism, became the owner and manager of the printing plant in which I first learned the boxes of a type case, and editor of the weekly newspaper published in connection therewith, the circumscribed columns o which afforded only partial opportunity for my budding literary genius to expand.

I do not mention the above because of any peculiar sense of pride in the experience, but because I feel that possibly nearly a quarter of a century of experience has earned for me the right to say something on the subject of church advertising from the standpoint of the *under dog!* Furthermore, this occasion affords me a long coveted opportunity to unload an accumulation of spleen such as only a country newspaper publisher with long experience in dealing with churches and kindred organizations can accumulate.

That we may approach our discussion with a fair understanding let me at the outset state that a country newspaper has no other class of patrons so badly in disrepute in the newspaper office as the churches and their auxiliary bodies and the people who handle the prudential affairs of the same. The church and the newspaper are fundamental antagonists in matters of business. This does not mean that publishers as a class are hostile to the church or lacking in appreciation of its fine influence in the community. On the contrary, every newspaper worthy of its name is glad to go along with the church, each doing its part toward promoting the general welfare. But the discordancy usually arises over the ringing of the bell, not the ringing of the church bell, mind you, but the ringing of the bell in the cash register. Very few country publishers, however closely they apply themselves to business, and however carefully they watch the counting room features of their avocations, endanger, by the accumulation of riches, their chances of entering the Kingdom of Heaven. A camel parade through the eye of a needle would be far more probable. Consequently they can not be blamed if they somewhat jealously guard their columns against the invasions of those seeking free use thereof. On the other hand, those well-meaning individuals who have at heart the interests of their church or related body are to be commended for looking carefully after the finances of their particular object. The sustaining thought in their policy naturally is that the end justifies the means, and they are not to be censured if what to the publisher appears to be very commonplace advertising, seems to them to be news of the first magnitude. And so the conflict goes on apace, each thinking himself an exponent of altruism and the other the limit of parsimony.

At the risk of being charged with officiousness, I offer the suggestion that in many instances much more free newspaper publicity would be obtained if less was sought.

Noah Webster, with whom I frequently find myself in disagreement over matters of spelling and pronunciation, but for whom I have a profound respect as a maker of definitions, says in his familiar unabridged volume of short stories that advertising means: "To give public notice of; to announce publicly, especially by a printed notice; to give notice or information; to give or make statements, requests or the like, in printed announcements." If I were forced to set up a definition it would be something like this: "Advertising is commercialized publicity in whatever form expressed." The goal of advertising, whatever its field of operation, is to obtain favorable reaction, and that advertiser achieves the greatest success who best succeeds through the agency of paper and ink in gaining the good will of the public. Primarily, advertising is a medium for the sale of goods, but for the transmission of ideas it is an unparalleled vehicle. Advertising that does not reflect the personality of its writer is lacking in the most essential advertising element. There is no excuse for the man who admits that he can sell goods over the counter but claims that he can not write an advertisement. He is called upon to do the same thing in either case.

I assume that the hurch for the purpose of this discussion means both the groups of which it is composed and the cause for which it stands. To those who are perplexed by the task of properly and profitably getting their enterprises into the field upon which they are dependent for support we can cordially recommend the Publicity Manual for Universalist Churches recently compiled by Miss Myriam Sieve for the National Laymen's Committee.

Those charged with the general task of selling the spiritual church to the public have a real responsibility, which is entitled to the best thought of proved experts in the field of publicity. The line to be marketed offers but little in the way of novelty, which seems to be what the craving of the hour demands. The public is not ultra-responsive to the appeal. Between the devil of thrills and sensations and the deep sea of conservatism, facing the possible suspicion of sacrificed dignity, and backed by the reactionary tendency of the past, the situation is not over-fraught with optimism. The church has possibilities of appeal which have been ignored, perhaps through a sense of false dignity. If "Eventually, why not now," "They satisfy—I don't mean maybe," "The kind you would hand a friend," "Picture ahead—kodak as you go," and an infinite variety of other phrases are made to impress themselves upon the brain by frequent and repeated presentation, it is not impossible that the sentiment "God is Love" might strengthen its mental foothold if presented by similar means. Every one is familiar with the fact that millions have been profitably spent in advertising nostrums that were as barren of merit as a hen is of teeth, yet so attractively advertised as to make the man who had his health feel that he was missing something.

I may perhaps be pardoned if in conclusion I give just a word to the subject presumed to be under consideration (Laughter), 'Why the Church Should Advertise." My answer to that challenge is that the church *should* advertise; it is not fulfilling its

obligation to society if it neglects to advertise, because it has the best line of goods on earth; because it has a field commensurate with the quality and quantity of its wares, and because changed conditions make advertising a necessary instrumentality of bringing together the supply and demand which in nearly all other relations of life is regarded as a fundamental for success.

The second subject for the afternoon meeting was Church Finance, Carl Hempel presiding. As athletic director he led a brief setting-up drill. When the class had sat down, Mr. Hempel said, "I asked the powers that be what was expected of me and they said it was to give a brief summary of the work of the Committee on Church Finance and then introduce the speakers. Very briefly I am going to outline what you will find within the pages of the pamphlet on Church Publicity." Mr. Hempel's *resume* emphasized the excellent qualities of that brochure. He then called upon his first speaker, Mr. Fred Goldthwait of Melrose. It was reported that Mr. Goldthwait had not been able to attend the Convention, so Mr. Hempel called upon Dr. Richard Eddy Sykes, president of St. Lawrence University. "He knows how to raise money. They say they are raising six new buildings up there on his campus."

Dr. Sykes said that he had been asked to say a few words on the subject because he had been instrumental in raising occasionally very large sums of money for church and educational purposes. "It is a surprise to me that I ever have raised money. It has just come along in the line of duty. The task of raising money is the most distasteful thing in life I do. This is the first time in my exactly forty years of ministry that I have made a speech on financing."

Dr. Sykes' address was highly inspirational. Go into the church, he exhorted ministers and laymen who listened to him, with a sense of *mission!* That spirit of Jesus should permeate our work in every department of life. The first thing to have in our churches is the real truth, the real article, a message and a mission that's worth while. "We have the most beautiful vision ever given to men, Universalism, and it's worth financing, and when it is presented in a way in which I am sure our ministers can present it our laymen will bring it the necessary financial support and give it to the entire world." Dr. Sykes' "practical" suggestion was a plea for far more beautiful church architecture than we now have, for buildings that will uplift the thoughts and hearts of worshipers.

Mr. Tilney followed Dr. Sykes and began with a stirring sentence: "Universalism being a liberal faith—but unfortunately our liberalism has in many cases meant indifference—should call for more liberality in support."

Liberality in our organizations has not yet supplied a substitute for denominational consciousness that Orthodoxy imposes. The negative phases of Orthodoxy seem to carry or instil a more definite sense of responsibility or duty to the organization than our entirely positive faith seems capable of producing. However, a change in this respect is occurring, through the medium of the Laymen's Committee, and the assumption of certain denominational responsibilities by laymen will in time produce a greater sense of responsibility in the laity at large, that will enable us to do some of the things we should be doing.

In Illinois an interesting experiment is being conducted in the financing of the Y. P. C. U. The first phase of the situation that existed was that it caused disrespect for the sanctity of a pledge, when made by some irresponsible delegates. To avoid further difficulties in this direction and also in the interest of equity, the Illinois State Convention of the Y. P. C. U. endorsed a financial plan calling for a budget and the assessment of quotas, membership of the various Unions being the main factor in assessing the quotas. I am predicting it will be successful. To return to the subject, these engaged in raising the church budget have nothing to be ashamed of or to become disheartened about; you are performing a service to the members by informing them of the requirements of their membership and obtaining their subscription. I believe that if this viewpoint were more generally adopted and expressed, most members would recognize this as a good social service, and greater success would attend the financial efforts of the local churches, and in some cases the support of the church would be more general than at present.

The next speaker, Mr. Elbert Hayford, State Auditor of Maine, and a member of the Gardiner church, read a thoughtful paper, to the point, on "Business Methods in Church Finance." Unfortunately the reporter was called from the room at this point and on return found that Mr. Hayford had escaped with his manuscript, from which excerpts would have proved as valuable in suggestion to his readers as to his hearers.

Mr. Hempel was evidently so impressed with the gathering of laymen and the attention given to the subjects under discussion that before his introduction of the next speaker he said: "One of the most healthy signs of the present condition of our church is that laymen are getting behind it. Five years ago we couldn't have got eleven men to talk from this platform, and consider it worth while to give of their time to this thing."

Dr. Frank W. Merrick was the next speaker. He said:

Money may be one of the most divisive or one of the most uniting features of our every-day life. Though it is impersonal and non-moral, it can and does receive the stamp of our honesty, industry, purpose and character.

There is an external and technical side to this matter of church finance that we must heed. It requires a definite plan, wide distribution in the appeal, and the consequent giving, locally adapted methods that are rooted in budgeting and the every family canvass, together with a constant and successful effort to keep the congregation always informed on parish assets and liabilities. Ask for your money intelligently, boldly and confidently, and you'll get it.

More important than the method is motive in our effort to put across the five-year program. The success already gained is the fundamental, pra tical motive. Next to that is the possible alienation of interest and help on the part of our largest givers, which failure would imply.

Deeper motives are: the creation of a finer habit of giving in all our churches; affording the proof that a Liberal Christian Church is needed to-day to minister to the 51 per cent of our population found outside of all churches of every name, and especially in meeting the demands of the modern mind, and of modern youth; showing anew that a small denomination can render an invaluable service to the world, as the Quakers did after the World War; and in meeting the opportunity to give the proof that a Liberal Christian Church can be, must be, vital, aggressive and sacrificial.

At four o'clock on Friday afternoon the Laymen held a conference on "Church Finances," Mr. Harry Russell Childs presiding. In his opening remarks Mr. Childs stressed the budget as a stimulus to the parish, drawing a vivid contrast between the church in which

the minister has the sole responsibility for raising the funds which shall pay his own salary and has to endure the humiliation of donation parties to eke out an inadequate remuneration, and the church which has an annual budget planned in a concrete and efficient manner and taken care of by the trustees. He then introduced Mr. James D. Tillinghast of Cambridge, Mass., who spoke for a few minutes on "Mental Finance." "If the people involved think it can be done they can do it," he said. "What we need in the average parish is not more families, or more wealth, but a change in the mental attitude of the people. If a congregation is fed the right thoughts from the pulpit the purse strings will be loosened. Pessimistic thoughts will give them mental indigestion and they will feel that things can't be done."

The next speaker was Mr. Charles C. Lamb of Binghamton, N. Y., who dealt with "The Place of the Church School in the Budget," remarking that one thing that was making the task of the Laymen's Committee in putting over the Five Year Program hard was the lack of education for giving among Universalist people. It would be an easy matter to-day if Universalists in the past had been taught to give. It should be a lesson to us to train our children to become regular supporters of the church.

Mr. Lamb was followed by Mr. Merriam of Springfield on "Raising Money." "First fully explain the reason why money is sought," said Mr. Merriam. "An aggressive and successful Sunday school is the best cause. And the best way to get more money is to spend the money you do get wisely. Giving is a matter of education and habit, but each church must see to it that it fully deserves support."

Mr. John Zoller of Little Falls gave a warning that the indictment against the present day was that we are in a commercial age. Let laymen and church workers so conduct themselves, he admonished, that a charge of commercialism could not be justified against the church. The aim of the church could never be self-preservation for its own sake. It is the purpose of the church to gather up resources and power and expend them in constructive work for the souls of men, women and children within its reach, to mobilize its moral and spiritual power for the uplift of its community.

The Spirit of Our Liberal Churches*

Harold E. B. Speight

A PHRASE of the Apostle Paul comes into my mind whenever I approach the theme I have chosen—"Speaking the truth in love." I have come a long way to say a very few very simple things, and they are all summed up in the counsel of the apostle to speak the truth in love.

Our churches, yours and mine, have made a distinctive contribution to the religious life and thought of those countries in which Universalism and Unitarianism have been preached; and because the great truths that kindled the souls of Murray and Ballou, Channing and Parker, were neglected or explicitly denied in the creeds of Orthodoxy, the advocacy of these truths has necessitated a frank disavowal of the errors which we feel they ought to displace. The injunction to *speak the truth* has found a willing response among those who are proud to be called followers of the great prophets I have named. Veracity in religious profession and expression has been exalted as a cardinal virtue amongst us; hypocrisy and insincerity we have shunned as the unpardonable sin. I want to-night to make a fresh plea for the completion of the apostolic injunction—it is not speaking the truth that fulfils the requirement, it is speaking the truth *in love*.

I find that one of my colleagues has said in a few words what I am saying in many. The venerable Charles W. Wendte, than whom there is no more outspoken and fearless exponent of the distinctive contribution of Unitarian Christianity, has said: "The true liberal not only tolerates but loves his fellow men. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity—a loveless heart, an intolerant mind."

It is more important to-day than ever before that we should examine our hearts and test our liberalism by such a standard. In the first place we are untrue to the genius and tradition of our liberal movements if the least shadow of intolerance beclouds the illuminated pathway of our own progress. We have proclaimed our own loyalty to such truth as we have reached and we have claimed for it the respectful consideration of our fellow-Christians. Before the frowning battlements of the walled fortress called Truth-Once-for-All-Revealed we have blown the trumpet-blasts of faith in Truth-to-be-Revealed; the closed system of complete and final truth we have repudiated as the greatest of all heresies in a world which God has peopled with creatures of intelligence. We have therefore implicitly declared our preference for the variety which is a sign of vitality rather than the uniformity that bespeaks death. It would be a monstrous thing if we now allowed ourselves to question the sincerity, the honesty, the spiritual integrity, of any man because he does not see eye to eye with us in the interpretation and formulation of his religious experiences and convictions, or if we began to demand of others that to be our brethren, our coworkers, our allies, they must first commit themselves to our interpretations and our forms of expression. Am I stating the obvious? Am I slaying a monster of intolerance that was slain long ago? If I seem to be, it must be because that monster is Hydra-headed and proves to be not dead but very much alive. Intolerance shows itself to-day in unexpected places.

*Address delivered by the minister of King's Chapel (Unitarian), Boston, at the General Convention at Syracuse, Friday evening, Oct. 23.

While we are busy denouncing the racial bigotry and religious intolerance of the Ku Klux Klan and the fundamentalist program, which threaten our guaranteed liberties, we must beware of their equivalent in our midst. The world is not content to listen to our exposition of Christianity in modern terms and our application of this liberal Christianity to the needs of living men; it is watching very closely whether along with what we believe to be new truth we are also contributing a new spirit. Believe me, the men and women who are to-day giving to the claims of religion a new attention and response are looking for more than truth—that has been offered to them before, in convenient packages, full weight, clearly labeled. They are looking to-day for evidence among Christians of something that is a better witness to Christianity than even truth; they are turning with eagerness to those who exhibit a spirit hitherto sadly lacking in the relations of Christians with one another, the spirit of sympathy and love. If your communion and mine were to lend ourselves—as some would have them do—to a militant emphasis upon the differences of outlook that separate us from the great body of organized Christianity, we should perhaps have some of the thrills of combat, develop some of the virtues of consistency, win some of the spoils of spiritual polemics, but any such gains would be negligible compared with the loss of real influence and the loss of self-respect that must attend such a course.

There is a second reason why it seems to me imperative to face this challenging test of true liberalism. We are not to-day the only apostles God has raised up to bear witness to the larger faith and the larger hope. It is easy for us to forget that.

The essential principles of the faith that gave our churches birth are to-day the possession of large numbers of individuals among the clergy and laity of denominations which still officially uphold standards of Orthodoxy. The popularity of Dr. Fosdick and the eager hearing accorded him wherever he goes are evidence that he is speaking not only *to* but *for* people, expressing the things they have been feeling and groping towards. There is already in being a great Free Church which transcends all sects and includes all names. It is as yet visible only to those who detect and welcome the common purposes in which men can unite even while they still differ in expressing and formulating the faith on which these purposes rest. It is not local or provincial in character, for throughout our land, not to mention other lands, we find churches in which the Bible is an open book used with a reverence that is intelligent, churches in which men eagerly wait for new revelations of God while they still cherish the highest revelations they have yet known, churches in which Christianity is held up as a way of life for all men rather than as a theological preserve for the initiated few, churches in which fellowship for service is exalted above creedal uniformity. These churches bear many names and they are found associated with many of the denominations of Protestantism. Led by, or in some cases leading, their ministers, they are recognizing that they are nearer to one another in spirit than they are to other churches which happen to bear similar denominational labels. Is it not true that the real cleavages—the really important distinctions—are not so much between, for example, all Baptists and all Congregationalists as between some Baptists and some Congregationalists on one side and some Baptists and some Congregationalists on the other? I use those denominations only as examples. Everywhere, in the North at least, there is increasing co-operation and interchange of ideas and inspiration across denominational boundary lines. At many points, notably in our large city federations of churches and in union enterprises in small towns and villages, Christian people are discovering that the common faith is of far greater importance than inherited distinctions of theological formulation, that the objectives which all progressive churches must face are of far greater moment than temperamental differences in the methods of approach.

This large body of progressive churches is as yet unorganized into any effective unit, and if ever such a result should be achieved it will probably be something very different from any existing grouping of the churches. I suspect that the way to any comprehensive fellowship of liberals will be found through local co-operation in practical situations and not by the ingenuity of organizers who approach the problem with preconceived notions as to what form the result should take. But that something is coming I confidently predict. What is to be our relation to this forward movement? Are we ready to make a contribution to any such consummation of the long struggle? Could we ask for our churches, for our two communions, any greater or more congenial part than that suggested by the apostolic phrase I quoted at the outset? Speaking the truth *in love*. One essential precondition of progress towards any common achievement which is to be shared by the liberal elements in all the churches is the development of that spirit of love, that mutual respect, that sympathetic consideration for one another's difficulties and problems, that understanding patience, without which to speak even truth may be only to make a hollow and empty sound.

Those who take the position I am representing to-night are sometimes challenged to define who and what the liberal is. If only we would lay down the doctrines to which the liberal should be assumed to give his assent! Brethren, be not deceived! Define liberalism in terms of doctrine and you are soon hopelessly floundering in the morass of theological contention from which we were once rescued and from which it is our privilege to rescue others. Liberalism is not a position but an attitude; it can be defined not so much by saying where we stand as by saying which way we are headed. In the great liberal movement I have had in mind to-night there are men of many different backgrounds and men whose experience has varied greatly. They are united not in what they can say about their faith, but in what their faith leads them to do. Their fellowship with one another, and ours with them, counts for more with them and us than differences we might discover if we began to seek a single satisfactory statement of faith. Fellowship is first because it concerns the way we live together; doctrine is secon-

dary not because it matters little whether men think straight (I am not foolish enough to say that) but because for the liberal doctrine is derived from life.

Sometimes we meet spokesmen of our faith who loudly charge the liberals within the Orthodox communions with cowardice, insincerity, hypocrisy, because they do not sever their present associations and come straight to us to be received into our fold. "Why is it," one writes, "that even liberal evangelicals permit themselves to be held by ties of authority?" And he who propounds this question proceeds to suggest the answer by asking another question. "Is it true," he asks, "that if the strand were cut, the liberated one would lose the sanction and prestige of a sheltering organization, and that he does not care to pay the price?" To my friend who thus questions the courage of the liberal evangelical who does not decide to cut all the ties of lifelong association I can only say: "By what consummate prescience do *you* know what price this liberal evangelical is already paying? Whence comes your insight into the complex and distinct problem our liberal evangelical friend is facing? Why so certain that there can be no other explanation for the course he chooses than cowardice in the face of a great price to be paid for freedom? Why not make a generous assumption that he has a conscience and consults it?"

What I have tried to suggest to you is this. There is a great field of service awaiting us. Within the common enterprise of the Christian churches there is this growing conviction that fellowship around a unifying purpose is more precious and more fruitful than union based upon creeds, ancient or modern, that those who are doing, or attempting, mighty works in the spirit of Christ, those who are seeking the will of God, are already brethren in Christ. Our communions are peculiarly equipped to proclaim this liberating and unifying fellowship. Shall we stop when we have testified to the truth we have? Shall we not complete the witness that is surely ours and show that the truth *spoken in love* never divides, never antagonizes, never ranges men in martial and contentious battle-array, but points the way to co-operation enriched by differences, union enhanced by variety? A word of warning! The vision of this broad fellowship has come to many of our brethren in Orthodox communions with all the quickening and stimulating values of a religious experience, and they are taking the lead in translating vision into action. Some of us will perhaps be ignored, left out of account, looked upon as laggards. What is to us a commonplace is of course less likely to stir us to vigorous speech or action. If leadership in the application of this new spirit in the churches is assumed by others who are able to broadcast to the world what we have whispered to one another, our loyalty to the ideals we have cherished demands of us that we shall be ready to welcome and support action from whatever quarter it comes. It was not easy for John the Baptist to say, "He must increase, I must decrease." The ardent partisan in religious organization, as in other enterprises, is not fond of seeing leadership pass from his group to another. But we are poor liberals, we are not liberals at all, if we forbid others to cast out the devils of intolerance just because they follow not with us.

I am proud to find in my files a copy of a fraternal letter to the Unitarian Churches written in January, 1924, and signed by twenty-seven of our ministers. I am happy that my name is among the signatures. I am pleased that the editor of the *Christian Register* felt able to sign too. I shall read you a paragraph from that letter and then sit down: "Shall we not strive to be inclusive in spirit, charitable in judgment, generous in hospitality? Let us guard ourselves against all self-righteousness and self-seeking, and then let us unhesitatingly reaffirm our belief that true religion, while, of necessity, guided by clear thinking, is not a *system of doctrine*, but a *way of life*, and that what the world needs to-day is not faith *about* Jesus Christ, but the faith *of* Jesus Christ. Let us make plain our fellowship with all who are seeking 'to do justly, love mercy, and walk humbly with God,' with all who want to humanize the religious beliefs, and democratize the religious institutions, and Christianize the religious life, of our times."

Among the State Conventions---II

Joseph M. Tilden

WHEN the solons of Mid-West Conventions arrange their dates, we are glad that they take into little account the fact that frequently the same speaker does duty in more than one convention. An over night trip in the East covers one-third of the Universalist churches in America. When you hop from Minneapolis to Indianapolis it's hard to realize you are half way to New York City.

A comfortable sleeper out of Minneapolis emptied us the next morning in the windy, smoky metropolitan rival of New York City, and pride of the Mid-West (only), Chicago. Time for breakfast but not enough for any of the so-called beauties of the city, for we were scheduled to speak at the Indiana Convention at Logansport early in the afternoon. The trip around the corner of Lake Michigan and through one of the greatest centers of the steel industry is interesting and always a source of wonder. What do we do with so much steel, and where does it all go to?

We had been to Indiana Conventions before, and were glad we were invited again. It is something like being invited to a boiler explosion—you are not quite sure whether the boiler is going to explode. You of course don't want it to, but then, a good healthy debate does have its attractive qualities.

If we went looking for anything of that kind we were sorely disappointed. Harmony and love feasts prevailed from the opening hymn to the benediction. That's saying a good deal too, and we predict that Indiana is one of the states that will be heard from when it comes to Universalist progressive history in the near future.

It was another small Convention; not many

churches, not many preachers, but a fine, loyal, high-spirited group of devout Universalists, each wanting to do something to help the cause. We arrived just as the W. U. M. A. was in session. Mrs. Allen was holding one of her interesting conferences. It is small wonder that the interest of the denomination is so much directed to the Southland. Mary Slaughter brought the Hoosier State a real message in her practical notions on Sunday school work. The lengthy William Kerr of Chicago explained the "Five Year Program" so that there was no mistaking its purpose and its interest. Dr. Brigham brought a message that will be long remembered—and in all the program was as fine as any state can boast. In the evening Mrs. Allen and Dr. Tilden vied with one another in a test of denominational interest. The result was a tie, till the president of Lombard suggested they take up a collection for "The Manse" down in North Carolina. Mrs. Allen made the speech, Dr. Tilden passed the cards, and when the spoils were counted, it was found that nearly $100 had been contributed.

But it was not the speakers, nor the subscriptions, nor the harmony, that made the 1925 Indiana Convention an outstanding meeting. It was the general air of prosperity and desire to progress that was so very apparent. The very atmosphere of the session was spirit first, and finances secondary. Four churches made eloquent bids for the next Convention. Each church receiving state aid announced its intention of reducing the aid during the coming year. Resolutions were adopted calling for a state superintendent and for a state paper.

Most important of all, and a resolution that we have never seen elsewhere at a State Convention, was the one where the state voted to send each minister in Indiana to the General Convention at Syracuse, to pay his full expenses, and to take the money for this very important purpose from the income of their state funds.

Each Convention we visit seems to have some one or two matters that are different, that are unique and forward looking. A clearing house of these good ideas would be very welcome to others.

We left Indiana with the feeling that another prosperous Convention had adjourned and that a very worth while session had been held.

The trip back into the North Country for the Wisconsin Convention was not quite so long.

Monroe is a fine town in the south central part of the state. It made us a bit homesick, the town did. It looks and acts like a town in central New York State.

As you enter the city a big bulletin board bears this legend: "Monroe, Wisconsin. The Swiss Cheese Capital of United States."

No less than fourteen cheese factories form the principal industry of the city. It is small wonder the little girl in Mr. McLaughlin's Sunday school, in repeating the Beatitudes, said, "Blessed are the cheese makers, for they shall be called the children of God."

The church is as beautiful inside as it is plain outside, and a matter of pride to the parish is the fact that Mr. and Mrs. McLaughlin have been there for more than fifteen years—and they still like them.

Another Convention small in number of churches, but the first evening session taxed the capacity of the church. We have a habit of counting audiences, and our records show nearly three hundred people. Of course it was a delightful meeting. Much good music, a little prologue about John Murray and Thomas Potter, then a dramatic recital of Bernard Ruggles' four-act play, "The Prophet of Good Luck." It was beautifully done and much appreciated.

Luther Riley Robinson, the popular Superintendent, who is just finishing his first year at Racine, was there with what looked like about half his congregation. Each church sent, not merely delegates, but delegations. That's what makes conventions.

We have been to convention banquets all over the country, but never to one like that the Monroe ladies put up. Lots of good food of course, but everybody was invited, there were no tickets, and the spirit of democracy and fine fellowship flowered abundantly. Mrs. Opdale of La Crosse was the toast-mistress, and she surely was an electric toaster.

Mrs. Corlett, secretary of the Illinois Missionary Association, was the speaker for the women and the Rev. Noel Spicer, just transferred from Illinois to Markesan, preached an excellent occasional sermon.

President Tilden had two shots at the Convention—one when he told them, in the form of a recital, the history and work of Lombard College. In the evening he spoke on the topic, "The Church and Education."

Each Convention in the Mid-West has had some outstanding feature, but through them all has run a most evident and unmistakable current of optimism.

Most of the churches have adopted the Five Year Program, others will with slight reservations; eventually nearly every church in the so-called Mid-West will be in line. Some of them disapprove of parts of the big plan, but are easily giving in to the "majority."

After an enthusiastic discussion the Wisconsin Convention passed a resolution to appropriate from Convention funds an amount not to exceed $100 for each minister in the state to go to Syracuse. When a Convention passes such resolutions there is indeed opportunity for congratulations.

Optimism, good spirit and a forward look is the atmosphere of Wisconsin.

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UNITY WITH OTHER DENOMINATIONS

THE following report on "Comity and Unity," signed by Frank D. Adams, Herbert E. Benton, A. Ingham Bicknell, John Smith Lowe, Joseph Fort Newton, Frederic W. Perkins, and Harold Marshall, chairman, was read at the Syracuse Convention:

The Universalist General Convention, in session at Providence, Rhode Island, two years ago, declared that "our faith in Universal Brotherhood commits us to unity with all mankind; we should, therefore, seek close relations with all liberal Christians, recognizing that the bond of unity is a community of ideals and purposes rather than uniformity of belief, and that in the future acceptance of spiritual fellowship rather than theological agreement will be the basis of our co-operative Christian effort." It reaffirmed this general declaration by passing unanimously the following resolution:

Christian Unity

Whereas, we have learned that the National Convention of Congregational Churches at Springfield authorized its Commission on Comity, Federation and Unity to confer with other such committees and to formulate such plans as seemed practicable and wise for a unification of liberal religious forces, and

Whereas, other organizations and groups are moving in the same direction, be it

Resolved, that this Convention notes such action with sympathetic approval and instructs its Board of Trustees to appoint a Commission on Comity and Unity which shall be authorized to enter into correspondence and conference with other similar bodies, and which shall report back to this Convention at its next session.

Acting on this resolution, the Trustees of the General Convention appointed Rev. Frank D. Adams, D. D., Rev. Herbert E. Benton, D. D., Mr. A. Ingham Bicknell, Rev. John Smith Lowe, D. D., Rev. Harold Marshall, D. D., Rev. Joseph Fort Newton, D. D., and Rev. Frederic W. Perkins, D. D., to serve as a Commission on Comity and Unity.

The Commission first met in New York on January 8, 1924, and elected Harold Marshall chairman. After a discussion which revealed the fact that every member of the Commission believed the time had come when we ought to seek closer relations with other groups of liberal Christians, it was agreed that we should undertake a survey of religious liberalism, to determine how far the older unities based on intellectual agreement have been supplemented or supplanted by a unity of spirit and purpose, and that we should also seek acquaintance and fellowship "with those rooted in a different past, who have come to share with us the knowledge that there is one God and Father of us all, and that He has made of one blood all the peoples of the earth."

It was obvious to the Commission that this work must be carried on by correspondence and personal interviews rather than official meetings. In pursuance of that plan, the Chairman of the Commission has traveled nearly 20,000 miles and has had something over one hundred conferences with individuals and groups representing many denominations, and others no less concerned with the issues involved because they find themselves outside all existing churches. The other members of the Commission have carried on similar conferences as circumstances have permitted.

Over 14,000 personal letters have been sent out and 25,000 pieces of literature mailed, which have brought a large number of striking and significant replies. In this work, $5,991.43 has been expended, all raised by the Commission without any draft upon the funds of the General Convention.

From these interviews and letters the Commission has reached certain conclusions:

I. That there has grown up a practical unity in the fundamental conception of the nature and purpose of God and the function of Christianity that produces a living unity among multitudes who are in many cases not yet conscious of its existence.

II. That there is a growing consciousness among religious liberals that the things that unite are greater than the things that divide.

III. That there is no real relation between this unity of spirit and uniformity of opinion, though like-mindedness about the great essentials is also growing.

IV. That there is widespread belief that resources of men and money sorely needed for Christian service are being used in superfluous ecclesiastical administration and sectarian duplication.

V. That not in our generation, perhaps in no other generation, have there been such challenging possibilities of Christian union as well as Christian unity waiting upon courageous and self-sacrificing leadership.

In addition to this work two specific tasks have been given to your Commission during the past year:

I. The Trustees of the General Convention referred to them a memorial from the Universalist church in Cleveland, Ohio, asking that they consider the problem of a dual fellowship for parishes created by the union of bodies previously belonging to different denominations.

II. A request from the Pennsylvania Convention asking us to present an amendment to the Syracuse Convention which would make it possible for our church to grant fellowship to ministers in other churches who desire and apply for such fellowship. At the request of the Commission the Secretary of the General Convention, after going carefully over our Constitution and By-Laws, prepared an amendment providing for dual fellowship of churches, of which due notice has been given and which has been presented to the Convention in the Report of the Trustees. It is the belief of your Commission that the action which led to the request of the Pennsylvania Convention was not in accordance with our present Laws of Fellowship, and that therefore the requested amendment is unnecessary.

In making this its final report, your Commission would recommend the appointment of a similar Commission for the next two years. That it should be composed of the strongest and most representative ministers and laymen in our church. That it should be large enough to be thoroughly representative, and that it should be authorized to appoint from its own number, if it chooses, an Executive Committee to carry on its actual work. That it should be authorized to meet similar commissions or committees from other denominations, and to prepare such plans as may be mutually agreed upon for submission to the Conventions of the respective denominations represented.

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WISCONSIN STATE CONVENTION

Luther Riley Robinson

The Wisconsin State Convention was held in Monroe on Tuesday and Wednesday, Oct. 13-14. Many delegates from the churches in the state were in attendance, and it was considered the most enthusiastic Convention of the denomination held in many years.

H. A. Price, the president of the Convention, was unable to be present on account of ill health, and the Rev. Nellie M. Opdale, pastor of the church in La Crosse, presided on Tuesday afternoon. On the following day Richard G. Harvey, of Racine, was chosen chairman, and filled the chair until the Convention closed.

Reports of the work in the state were given by ministers and delegates, and the Convention voted to pay the expenses of all ministers in the state to the General Convention.

Officers elected are as follows: President, Harry A. Price, Markesan; vice-president, H. O. Hale, Stoughton; treasurer, G. N. Fratt, Racine; secretary, Luther Riley Robinson, Racine. Trustees: Judge A. H. Reid, Wausau; Miss Alice Phelps, Markesan; Mrs. Daisy Bolender, Monroe. Fellowship Committee, Rev. Nellie M. Opdale, chairman, La Crosse; Rev. William J. Taylor, Wausau; Mrs. N. E. Lobdell, Mukwonago. Preacher of occasional sermon, Rev. N. E. McLaughlin of Monroe.

Twenty-six delegates and friends drove over in autos from Racine, and this was the largest delegation of any church in the state.

The Convention was most delightfully entertained by the people of Monroe. The Universalist church is exceedingly beautiful, according to the delegates who attended, and boasts of many prominent people in its membership.

The Rev. Noble E. McLaughlin is just finishing his fifteenth year as pastor, and is more popular to-day than ever. He is an accomplished musician and singer, and conducted an orchestra one evening for the entertainment of the Convention. He also sang to the delight of every one.

The leading visitors and speakers at the Convention were: Dr. Joseph Mayo Tilden, president of Lombard College, Galesburg, Ill., and the Rev. L. Ward Brigham, D. D., of Chicago. Both Dr. Brigham and Dr. Tilden gave stirring addresses.

Mrs. W. R. Corlett, recording secretary of the Women's

National Missionary Association, gave a helpful address on the work of Universalist women, and later organized a state association. The Rev. N. M. Opdale was made president of the new organization, Miss Alice Phelps was elected vice-president, and Mrs. Sara Smith of Racine was elected secretary-treasurer.

The Convention closed Wednesday evening in a wave of enthusiasm to meet in October next year.

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ONTARIO UNIVERSALIST CONVENTION

Esther Thompson

The forty-eighth annual session of the Ontario Universalist Convention was held in Olinda Oct. 11 and 12.

The Convention opened with a service on Sunday evening. Rev. F. D. Adams, D. D., of Detroit preached the sermon. He chose as his subject, "The Kingdom of Heaven by Transmutation." Universalist people of Ontario appreciate the willingness of Dr. Adams in accepting our invitations to come to Olinda and are very grateful for his fine sermons. A happy feature of the evening was the attendance of about twenty-five people from the Universalist church in Detroit and a large delegation from the Universalist church in Blenheim.

Monday morning was devoted to business.

At 11 o'clock Rev. E. M. Minor preached the occasional sermon. His subject was "Keeping the Home Fires Burning." At the conclusion of the sermon all took part in the communion service.

In the afternoon Mrs. Nora Bruner led a discussion on "The Value of Auxiliaries to the Church," after which the final business of the Convention was conducted.

The Convention closed on Monday evening, when a good audience listened to a sermon by Rev. A. H. Johnson of Malden, on "The Development of Christianity in the World."

One of the resolutions adopted was to provide a sum yearly for the purchase of books to start a library. Another endorsed the action of the Olinda Women's Mission Circle in requesting the W. N. M. A. to change their name to the Women's General Missionary Association of the Universalist Church.

The officers are as follows: President, Rev. E. M. Minor, Ruthven; vice-president, Mr. Allen James, Blenheim; secretary, Mrs. Esther Thompson, Ruthven; treasurer, Mr. Peter Upcott, Ruthven; trustees, Mr. Aylmer Burk, Ruthven, Mr. Philip Bruner, Ruthven, Mr. Samuel Burk, Blenhaim. Fellowship Committee, Rev. E. M. Minor, Ruthven, Mrs. Pearl Claus, Ruthven, Mrs. John Rigby, Blenheim.

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MICHIGAN STATE CONVENTION

E. M. Raynale

The eighty-second annual meeting of the Universalist Convention of Michigan was held at the East Liberty church, Sunday and Monday, Oct. 4 and 5. The attendance was good, delegates and friends coming from various parts of the state. A service of song led by the Rev. Leon P. Jones, of North Carolina, opened the meeting. At 7.30 (Sunday evening) the meeting was called to order by the president, Rev. Frank D. Adams, D. D., of Detroit, who called upon the Rev. Wm. Couden of Concord to lead in prayer. The president then appointed the usual sessional committees.

This was followed by the address of welcome by Miss Ethel Joslyn, of Liberty, which was in spirit, diction and effectiveness fully worthy of the occasion. The president responded briefly in behalf of the Convention and all visiting friends.

The occasional sermon by Dr. Adams had as its text, Phil. 1 : 27, "Only let your manner of life be worthy of the Gospel of Christ." It was a pertinent, pointed, earnest and eloquent plea for the demonstration of our faith in the lives of those who have embraced it.

Next came an address by the Rev. William S. Stiensma, pastor of the Congregational church of Jackson. His address, which was of a fraternal nature, was highly significant. In view of the present spirit of co-operation between the Universalist and Congregational denominations, even finding an expression in a proposal of the union of the two churches, it was especially fitting that such a man as Dr. Stiensma should bring this message. After hearing his eloquent and moving address, no one could doubt that all the barriers between our two groups have been practically leveled.

Other features of the Convention were the interesting address of the Rev. Leon P. Jones of North Carolina, who outlined in detail his work in that part of the Southland, reports from the various parishes of the state, which were of an optimistic and encouraging nature, and the following resolutions, which speak for themselves:

"We express our earnest conviction that the members of our church should be especially diligent in the observance of the laws of our country and opposed to the general laxity and evasion of law obedience in our land."

"In view of the discussions looking to a definite form of closer relationship with the Congregational denomination, we resolve that it is the sense of this Convention that such consideration ought to be welcomed by the proper authorities in our denomination and that the sense of this Convention be made known to the General Convention."

The Fellowship Supper Monday, at 5 o'clock, was well attended and greatly enjoyed by all.

Following are the officers elected:

President, Rev. Frank D. Adams, D. D., Detroit; vice-president, Rev. Geo. H. Ashworth, Lansing; secretary, E. M. Raynale, Detroit; treasurer, W. L. Snyder, Detroit.

The Convention was declared one of the best for man yyears.

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AMERICA'S CHOICE

America's choice—that is the theme suggested for Armistice week discussion by the Commission on International Justice and Good-will of the Federal Council of Churches in a letter to the churches.

President Coolidge is specially commended for his action in rejecting the plan of the General Staff for using Armistice Day for a National Defense test or Muster Day. "He has preserved it for its distinctive observance in the interests of world brotherhood and co-operation for world peace," says the document.

The letter suggests that all churches observe Sunday, November 8, as Armistice Sunday with special exercises in the Sunday school. It is also proposed that the churches promote a community service to be held under the joint auspices of all the principal groups—religious, civic, patriotic, business, labor and other similar groups. The paper specially states that the American Legion and the Red Cross should have appropriate places in the service. "One community has begun plans for a parade believing that programs for world peace can and should be made colorful and attractive," it adds.

"The duty now rests on lovers and advocates of world peace to use Armistice Day to the full for the highest moral purposes to which it is peculiarly dedicated. That this may indeed be done advance plans will be needed in every community," says the paper in part.

"Every effective device should be used for making the strongest possible appeal to the minds and hearts of the people on behalf of world peace. In Paris last Armistice Day ten thousand war cripples participated in the parade, including one thousand blind men led by crippled comrades—thus making real to the spectators the terrible human cost of war. Floats, banners and mottoes, skilfully made, might be highly educative.

"The general theme suggested for Armistice Week services is America's Choice, the choice between ever-enlarging military preparations for world war and whole-hearted co-operation with the nations in constructive programs and institutions for establishing world justice and maintaining world peace. For there can be no outlawry of war, no substitute for huge armies and navies, save the building up of effective international agencies for averting and settling international disputes. The choice which America must squarely face is Mars or Christ."

Jottings from the General Convention

The Rev. Daniel T. Denman, D. D., the new minister of the Oak Park, Ill., church, made his first appearance at the Convention, was pleased and impressed by its business-like efficiency and noble spirit, and in turn pleased the Convention by his address to the ministers on "The Minister as the Ambassador of Christ."

Dr. Herbert E. Benton, late Friday afternoon, put into a single minute the substance of his address: "After the resolutions you have adopted," he said, "my address is not necessary. It does not matter much what I say about this subject. It does matter what you do. Fresh air at this hour will do you more good than anything else." It made a great hit, and made Benton one of the popular orators of the Convention.

The Convention sent a special message of sympathy to Rev. Clinton Scott of Los Angeles "in the great loss he has sustained by the death of his wife."

Rev. Harold H. Niles called attention to the fact that he is the only Universalist minister in an area of 500,000 square miles and the only one on mountain time. "When the men in the East stop preaching at 12," he said, "Brigham and the Chicago men take up the theme. As they close I begin. As I close Carl Henry and the others on the Coast commence their services."

The collection for the Gunn Ministerial Relief Fund Wednesday night amounted to $409.51. At Providence it was $174.63.

There were at least two charming brides in attendance at the Convention, Mrs. O. W. Eames, of Rochester, Minn., and Mrs. Seth R. Brooks of Little Falls, N. Y. Mr. and Mrs. Eames drove through from Rochester in their motor car accompanied by Mr. Adams, one of their loyal laymen. They had exciting adventures motoring but no serious accidents.

The roll call was interrupted by unanimous consent to permit Rev. E. Dean Ellenwood to present a resolution sending the sympathy and good wishes of the Convention to Dr. Marion D. Shutter of Minneapolis, who is convalescing from a long illness. This was passed unanimously.

The Nationl Order of Universalist Comrades adopted a Resolution to the effect that the executive committee be authorized to enter into and consummate negotiations with the General Convention for a merger of men's activities; that upon the organization of a Department of Men's Work under the General Convention the local and state organization of Comrades be released from any obligations, financial or otherwise, to the National Order of Universalist Comrades, that the treassrer be authorized and instructed to turn over to the General Convention all books, papers, moneys, and securities in his possession as treasurer for the use of the Department of Men's Work, and the secretary be authorized and instructed to turn over to such department all books and papers in his possession as secretary; that the National Order of Universalist Comrades be then dissolved.

Rev. Bernard Chancellor Clausen, D. D., pastor of the First Baptist Church, was not the least interesting figure at the great mass meeting Sunday night. One caught just a glimpse of the man, but it was enough to explain a congregation of over 2,000 morning and evening week after week. He was born at Hoboken, N. J., in 1892, was educated at Colgate and at Union Theologcial Seminary, graduating at the latter in 1917. Syracuse gave him a D. D. just five years later. December, 1917, to June, 1919, he was in the navy, serving as chaplain on the North Carolina. As a preacher he started as an assistant at Mt. Vernon, N. Y., while he was in the seminary, took a church at Hamilton, N. Y., in 1919, and the Syracuse church in 1920. He has published two books, "Preach It Again," and "The Miracle of Me."

The evening meetings were varied and interesting. Dr. Frank D. Adams struck a high note in the occasional sermon Wednesday. Kerr and Hill had familiar topics Thursday night, but drove the Laymen's story home with renewed vigor. Speight and Perkins teamed together perfectly on Friday night. They are intimate personal friends. Both believe in recognition of the larger fellowship and yet both maintain a self-respecting, dignified attitude in the matter of uniting churches.

Mrs. J. Herbert Shaw, representing the First Universalist Church of Syracuse, welcomed the Convention in a brief, witty speech which captured her hearers. She closed by saying, "You are our guests. This is our home. We want you to feel sure you are welcome."

Dr. C. Ellwood Nash was a picturesque and interesting figure, as ever. Knocked out by illness soon after his arrival at Syracuse, there was doubt if he would be able to speak as scheduled at the Symposium on Church Extension Thursday afternoon. When he appeared he was cheered loudly. His voice, husky and low in beginning, grew stronger as he went on until it rang out with its old power. Of his address we speak elsewhere. Enough to say here that his great figure, still standing straight, and his strong beaming face brought back many memories of his service on the Board, as Field Secretary, as president of Lombard and as pastor of important churches. Nonconformist to the backbone, apropos of the hymn sung Sunday morning and again Friday night, he said to the writer, "Do you believe that the church triumphant will be the church at rest?" And when he got a negative reply, laughed, "Then why do you sing it?"

Asked at the banquet what stood out in this Convention, the Rev. Laura Bowman Galer said tersely, "A new spiritual note different from anything I have seen in a Convention before." Part of this unquestionably was due to the influence of the Rev. Barlow G. Carpenter, D. D., who had charge of the 9 a. m. devotional meetings Thursday, Friday and Saturday. The Board of Trustees at their meeting Saturday afternoon ordered a special expression of their gratitude sent to Dr. Carpenter. The other men who conducted devotional services also were "in the spirit." Things of the spirit were not crowded into the background at the Convention. Nor were they carefully segregated. They cropped out in business meetings and in every conference.

Speaking to the treasurer, Mr. A. Ingham Bicknell, near the close of the Convention, the Rev. Edwin C. Sweetser, D. D., of Philadelphia, recognized universally in the church as the man of exceptionally careful, accurate, self-contained statement, said: "I began going to Universalist Conventions in 1870. At that time Chapin, Miner and other great leaders of fifty or sixty years ago were in their prime. I have attended nearly every Convention since. The Syracuse Convention is the best Convention since 1870 and equal to that. It has been a veritable Pentecost."

Rev. F. W. Betts, D. D., introducing Hon. John H. Walrath, mayor of Syracuse, at the Thursday morning session, said: "I have known intimately every mayor for the past thirty-six years. Mayor Walrath is finishing his second term. He is as progressive a man as ever sat in the mayor's chair. We are in the midst of a hot campaign but there ought to be no politics in the good government of a city." Mayor Walrath said: "Dr. Betts is one of the strong men of Syracuse. He never comes to the City Hall that he does not have some progressive measure to suggest for the city. I have seen fit to put him on the School Survey Committee, an unsalaried position. It calls for able, unselfish, patriotic service."

Dr. Atwood, in his response to the welcome extended the Convention, paid a high tribute to Dr. Betts, who has been in Syracuse nearly forty years. "He came here," said Dr. Atwood, "when this was a struggling church. Some called it a hopeless, a dying church. Having put his hand to the plow he never turned back. With grit and determination and a rare sacrificial spirit he has carried on. And through his leadership this church is in the forefront of civic affairs in Syracuse."

Among Our Churches

Church News and Interests

PERSONALS

Mr. and Mrs. A. M. Condra of the Universalist church in Pasadena, Cal., met with a serious automobile accident Oct. 12. Their car was hit and badly damaged by a collision with a truck. Mrs. Condra was severely bruised and shocked and Mr. Condra escaped with minor injuries. Mr. and Mrs. Condra live at 3423 Pasadena Ave., Los Angeles, which is half way to Pasadena.

Rev. George E. Huntley, D. D., preached at the Pilgrim Congregational Church, Syracuse, on Convention Sunday.

Mr. J. P. Shutz of Yale Divinity School has been selected as assistant to Dr. Theodore Fischer of New Haven, to give special attention to boys' work and Y. P. C. U. work.

A wedding of interest to many friends occurred at Turner, Maine, on the evening of Oct. 22, when Rev. William H. Gould and Mrs. Eloise Proctor LaBree were united in marriage. The ceremony—the double ring service—was performed by a friend, Rev. Eleanor B. Forbes of West Paris.

Rev. and Mrs. Milo G. Folsom, Rev. and Mrs. Stanley Manning and Rev. George W. Sias were at Universalist Headquarters on Oct. 28, traveling by motor from Syracuse to their homes in Maine. .

Rev. J. A. Judge of Oneonta, N. Y., spoke Oct. 26 on "The Basis of Real Christian Union," and his sermon was well reported in the *Oneonta Star*. Putting Christianity into deeds was featured in the newspaper.

The address of the Southern Superintendent, Rev. F. B. Bishop, D. D., is now 146 Ninth Ave., Miami, Fla.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. On the second Sunday in September services were resumed in our church, the interior of which had been thoroughly renovated during the vacation under the management of the house committee of which Mrs. Earle W. Wilde is chairman. Two events which will stand out in the history of the Bangor church this year are the Maine Universalist State Convention, which was held in Bangor Sept. 21-23, and the completion and dedication of the Dorothy Memorial Building. Although the entertainment of the Convention was an unexpected privilege for Bangor this year, the members of our church and parish came loyally to the front, with the gratifying result that the Convention guests declared it to be one of the most inspiring and enthusiastic state meetings ever held in Maine. Dr. Smith is president of the Convention. An account of the dedicatory services of the Dorothy Memorial was given in the report of the State Convention. Church school classes are now enjoying the advantages of the new class rooms in the Dorothy Memorial. The church parlors, opening from the large vestry, have been redecorated, and entirely fitted up with new furniture. Taken altogether the church presents a wonderful transformation.

Massachusetts

Somerville.—Rev. George E. Leighton, D. D., pastor. Laymen's Sunday was observed Sunday morning, Oct. 26. The opening sentences, call to prayer and Lord's Prayer were by Walter E. Farnham; responsive reading and Scripture reading by L. F. Howard; prayer announcements and offertory by George E. Nelson. A fine address was given by Orville S. Waldron. Selections by a male quartette added to an inspiring service.

New Hampshire

Marlboro.—Rev. Owen R. Washburn, pastor. A first-class furnace has been installed in the parsonage, taking the place of an old one. The Y. P. C. U. is active under the direction of committees and is serving light refreshments after each Sunday evening meeting. On Oct. 31 a Hallowe'en party was held. On the last Sunday evening in October the Methodist, Congregational and Universalist churches of Marlboro went to Dublin, N. H., in automobiles and united with the community church there for the evening meeting. Pictures were shown, the visiting pastors made brief addresses and the entertaining society served refreshments. The Marlboro church is seeking to solve the problems arising from the sudden lose of Robert L. Whitney, who held many important places in the church. He was director of the music, moderator of the parish, trustee for its funds, teacher of a Sunday school class and an important link between the charitable work of the town and of the state and the church. Roland Whitney, a Dartmouth graduate last June, who resides here, is proving an important addition to the church forces, having taken the place as director of music and becoming active in the Y. P. C. U.

New York

North Salem.—The church was open for four months during the past summer, with Rev. E. B. Barber of Danbury preaching. Though our number is small, we have noted a deep interest this year in both our local and general work. The church has been beautified and made more efficient by the introduction of electric lighting and a blower for the organ. When the five-year campaign was presented, it was agreed to co-operate, and the year's payment at once made.

Potsdam.—Rev. L. Hamilton Garner, pastor. Mr. Garner began his pastorate here in September. Successful Rally Day services in both church and Sunday school were held Oct. 4. Weekly meetings of the minister and Sunday school staff have resulted in a complete reorganization of the Sunday school. Each Sunday has shown an increase in attendance. A splendid choir of ten young people has been organized under the direction of Miss Helen Hosmer. The annual parish meeting, preceded by a cafeteria supper, was held recently in the church parlors. On the evening of Oct. 2, a reception for Mr. and Mrs. Garner was held in the church to which all the other ministers of the town came to extend a welcome. Dr. Atwood, Dr. Brotherston, and Mr. Hersey of Canton were present. A delightful musical program was enjoyed. On Oct. 23 the Ladies' Circle gave a harvest supper in a farmhouse near Potsdam.

Little Falls.—Rev. Seth Rogers Brooks, pastor. On Sunday morning, Oct. 18, Dr. Joseph M. Tilden occupied our pulpit. A large congregation was present. On Oct. 25, Mr. Brooks preached on the topic "Strength." At the evening service Rev. George A. Gay of Camp Hill, Ala., conducted a song service and preached on his work in Alabama and Georgia. Nine of our people attended the General Convention. Wednesday evening, Oct. 28, there was a parish supper at which the delegates and the pastor reported on the Convention.

Pennsylvania

Hop Bottom and Nicholson.—Rev. R. S. Kellerman, pastor. Rev. R. S. Kellerman has resigned his pulpits here to accept the call given him at Whitesville, N. Y., and intends to begin his new pastorate Dec. 1. Mr. Kellerman has been in the community and done both pulpit and pastoral work in Kingsley, Gibson, Brooklyn, Nicholson and Hop Bottom continuously since 1914, with the exception of a three years pastorate in Durham and Greensboro, N. C. Mr. and Mrs. Kellerman will leave with the best wishes of the entire community for their health, happiness and success.

Smithton.—This isolated parish has the occasional ministrations of the minister of the Linesville circuit, Rev. Ernest M. Whitesmith. Since the last report in the *Leader* six have been received into membership, there have been eight children dedicated and two adult baptisms. Under the superintendency of Miss Sue Smith the Sunday school has been doing well although struggling with many handicaps. The school sent one of its best

workers, Mr. Thomas Smith, to the institute at Murray Grove. Under Mr. Smith's leadership a school orchestra has been formed. Recently a Y. P. C. U. has been organized with the following officers: President, Thomas Smith; vice-president, Donald Frost; secretary, Marjorie Heppler; treasurer, Sophia Gorini. By far the greater part of the credit due for securing this organization belongs to the president. The Union starts out with about forty members and excellent prospects and opportunities. It is of interest to note that the parentage of the young folks of the Sunday school and Union represents many nationalities. The children of the Sunday school come from Italian, Hungarian, Czech, Syrian, German, and old line American homes.

Vermont

Washington.—Rev. C. A. Simmons, pastor. A unique event occurred in local fraternal circles on Tuesday evening, Oct. 27, when Mr. Simmons was installed as Noble Grand of Washington Lodge No. 75, I. O. O. F., and Mrs. Simmons was installed as Noble Grand of Crystal Spring Rebekah Lodge, No. 69. Mrs. Simmons is serving her second term in that office, having been re-elected recently by a vote practically unanimous. Mrs. Simmons' father and mother, Mr. and Mrs. Robert Allord of Ludham, England, are visiting at the parsonage.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,904
Urbana, Ill	3
Horton, Mich.	4
Woodstock, Ohio	17
Smithton, Pa.	6
Total	1,934

* *

ORDINATION OF MRS. NELLIE B. ALVORD

Mrs. Nellie B. Alvord was ordained to the Universalist ministry Thursday evening, Oct. 29, in the Theological School chapel at St. Lawrence University.

Mrs. Alvord is the wife of Rev. Otis F. Alvord, and with him is well known in our denomination through years of faithful service, many of them in New York State. They are now stationed at Rocky Mount, N. C., in the service of the Women's National Missionary Association, and are occupying the circuit composed of Rocky Mount, Old Sparta and Finch.

Rev. Harry Adams Hersey presided at the ordination service and read the Scriptures. Prof. Bruce W. Brotherston offered the general prayer and President Richard Eddy Sykes the prayer of ordination. Dr. John Murray Atwood represented the State Convention and performed the act of ordination and extended the right hand of fellowship. Prof. Herbert P. Morrell gave the charge and Prof. Edson R. Miles pronounced the benediction. The occasional sermon was by Rev. Otis F. Alvord.

* *

INSTALLATION OF DR. AYRES AT BROOKLINE

A very happy occasion was the installation of Rev. Samuel Gilbert Ayres, D. D., as pastor of Beacon Universalist Church, Brookline, on Sunday, Nov. 1, at 4 p. m. A fine musical program supplemented the formal exercises, and the Ladies' Social Circle served an excellent and satisfying supper to speakers and invited guests.

A good congregation was present and the services were made impressive by the earnest, able and forceful words spoken by those to whom the various parts were assigned.

The invocation was given by Rev. E. W. Whitney. The installation sermon was preached by Dr. John Smith Lowe, General Superintendent. Dr. Leroy W. Coons, State Superintendent, gave welcome from the State Convention, and performed the act of installation. The installation prayer was offered by Rev. R. R. Hadley. Dr. G. E. Huntley gave the charge to the minister. Dr. Charles Conklin, a former pastor of the church, gave the charge to the people. President John A. Cousens of Tufts College gave the welcome from the parish, pledging loyal support of its members. Dr. Samuel M. Lindsay of the Baptist Church gave a cordial welcome from the churches of Brookline, among whose pastors there exists a delightful intimacy.

Benediction by Dr. Ayres concluded a most significant meeting, prophetic and promising.

* *

THE CHURCH AT MIAMI

Pending the construction of the Bisbee Memorial Church the services of the Universalist church of Miami will be held in the Masonic Temple, Third St. and Riverside Drive N. W.

Services will begin Nov. 8 and continue until June first.

F. B. Bishop, pastor.

* *

AT ABOUT THIS TIME

Readers o the Old Farmers' Almanac are familiar with the phrase "about this time" as prefacing weather predictions. In the vocabulary of the General Sunday School Association it is more than a vague prognostication. It is a definite announcement of real facts. *At about this time,* look for the envelopes for the annual international offering. They are sent to your superintendent and should be distributed to each and every pupil, not forgetting those absent on the Sunday of the distribution. This gives every child an opportunity to share in the work we are doing in Japan and to every home a chance to know something about the purpose of the offering. This year the envelope bears a likeness of Miss Kent, our Sunday school missionary. Tell the pupils that we pay her salary and also that of a native worker. The leaflets sent to the superintendent in September give further interesting facts about both these workers. The best plan seems to be to distribute these envelopes the Sunday before the offering is taken, accompanying the distribution with an effective appeal from the platform. If your school uses the duplex envelopes and does not find these special envelopes useful, be sure that the appeal is made and that the pupils understand that they are doing their share in this great task.

General Sunday School Association.

* *

THE OLD SOUTH FORUM

The Old South Meeting House Forum began its eleventh season Nov. 1, with a talk by Walter Prichard Eaton, on "Where Is the American Theater Going?" On Nov. 8 Dean Charles R. Brown of the Yale University Divinity School speaks on "The Place of the Preacher in the Modern World," and on Nov. 15 the topic will be "Is the Negro an Inferior Race?" the speaker being James Edgar Gregg, principal of Hampton Normal and Agricultural Institute. The music on this afternoon will consist chiefly of negro spirituals by the Florida Jubilee Singers, young colored men from the South who are students in Boston educational institutions.

* *

BOSTON UNIVERSALIST CLUB

The club will open its winter program with the first regular monthly meeting on Nov. 9, 6.30 p. m., at the Hotel Bellevue, President Fletcher P. Osgood presiding. A large attendance of members and guests is expected to hear the speaker, Hon. Robert W. Hill, who fills so large a place in our hearts and in the affairs of the church. Guests welcome at $2 per plate, upon notice in advance to James D. Tillinghast, Secretary, 6 Bellevue Ave., Cambridge.

* *

FIELD SECRETARY OF JAPANESE WORK IN AMERICA

The Women's National Missionary Association has been extremely fortunate in securing the services of Miss M. Agnes Hathaway, our returned missionary from Japan, as Field Secretary of Japanese Work in America. We can think of no one more ably equipped to carry on this work.

It is hoped that Miss Hathaway may visit as many Mission Circles and other gatherings as possible this year. Beginning Jan. 1 a definite itinerary will be planned for her. Please send your applications to Miss Alice G. Enbom, 176 Newbury St., Boston, who is arranging this itinerary.

Miss Hathaway writes that she has

already accepted invitations to visit many places in New York State during November but has open the dates between the 15th and 24th. To conserve energy and lessen expense, it would be desirable to use this time in New York state. Arrangements for other states will be made later.

Notices

OHIO FELLOWSHIP COMMITTEE

Letter of transfer has been granted to Rev. Almira L. Cheney to the Illinois Convention. Letters of license have been granted to Robert Cummins, pastor elect at Milford, Ohio, and to Dr. H. H. Van Horn, of Springfield, Ohio.

Sara L. Stoner, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Rev. O. W. Eames has been transferred to Minnesota. Rev. Hugo Perdelwitz has been received by transfer from Maine. Carl Hempel has been granted renewal of lay license for three years. Paul Harris Drake has been dropped from fellowship at his own request.

Harry E. Adams, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

MISSOURI UNIVERSALIST CONVENTION

The Missouri Universalist Convention will meet in 58th annual session in Kansas City, Missouri, at 1 p. m., Nov. 12, to receive reports, elect officers and to transact such other business as may come regularly before it.

T. W. McDavitt, Secretary.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-Year Conference will be held at the New Haven church on Wednesday, Nov. 11, beginning at 2.30. On the program are Rev. A. Gertrude Earle of the General Sunday School Association, Prof. Wilfred E. Powell, visiting professor of Religious Education at Yale Divinity School, Mrs. Maude B. Foster of Norwich, Rev. Henry B. Taylor, D. D., of Meriden, a group from the members of the New Haven Women's Missionary Association, and Rev. Roger Etz, Secretary of the General Convention, who will preach at the evening service. The sessions are open to all.

G. H. Leining, Secretary.

* *

KANSAS UNIVERSALIST CONVENTION

The Kansas Universalist Convention will meet in 57th annual session at Kansas City, Kansas, on Nov. 11, at 1 p. m., for the election of officers, the receiving of reports and the transaction of such other business as may come regularly before it.

James Houghton, Secretary.

* *

PRESIDENTS' COUNCIL, W. M. S.

The Presidents' Council, which consists of the Official Board of the Women's Universalist Missionary Society of Massachusetts and the presidents and secretaries of the Mission Circles, will meet at Bethany Union, 14 Worcester St., with Miss Hersey as hostess, on Monday, Nov. 9.

The morning session will open at 10.30 and the program will be continued at 1.45, following the luncheon at 12.45, 75 cents per plate.

"The Missionary Work," with its plans, methods, problems, suggestions from both the Mission Circles and state officers, will be the forum topic and every one is invited to participate.

The delegates, Miss Kate M. Goff and Miss Rita Hayward, who attended the Institutes at Northfield and Ferry Beach, will report on these meetings.

Miss Harriet Newhall, an artist of note, from Provincetown and Boston, who recently visited and made an extensive study of the early Spanish settlements and the Indian villages of "Our Great Southwest," will address us, illustrating her talk with some of her own paintings done during her stay in that section. This will be followed by "Present Conditions and New Movements" in Latin America, by Miss Martha Hartman of Boston.

It is important that Mrs. George E. Huntley be notified of your intention to be present for the luncheon before Nov. 7. Address her at 1010 Massachusetts Ave., Cambridge.

* *

WORLD ESSAY CONTEST

Two sets of prizes, to be known as the Seabury Prizes, are offered by the American School Citizenship League, for the best essays on one of the following subjects: 1. (Open to students in normal schools and teachers colleges) "Methods of Promoting World Friendship through Education." 2. (Open to seniors in secondary schools) "The Organization of the World for the Prevention of War." Three prizes of $75, $50 and $25 will be given for the three best essays in each set.

The contest closes June 1, 1926. For conditions of the contest write American School Citizenship League, 405 Marlborough St., Boston, Mass.

* *

NEW YORK Y. P. C. U.

The State Convention of the New York Y. P. C. U. will be held at Auburn, Nov. 27, 28 and 29.

Thelma M. Burton, Secretary.

Married

Norton-Nordstrom. In the Universalist parsonage, at Mitchellville, Ia., Oct. 5, Mr. Richard O. Norton and Miss Kate Nordstrom, both of Boone, Iowa.

Obituary

Miss Frances Bowers

Miss Frances Bowers died Oct. 15, at the home of her niece, Mrs. Maud A. Chase, of Melrose, Mass., with whom she had lived for the past two years. Miss Bowers, who was eighty-three years of age, had been ill for more than two weeks with bronchial pneumonia.

She was a lifelong Universalist, a member of the Porter Square Church, Cambridge, where she was a loyal worker for many years.

For thirty-five years she was bookkeeper for the American Unitarian Association.

She leaves two sisters—Mrs. Augusta B. French of Rochester, N. Y., and Mrs. Gertrude Brooks of Brockton, Mass.—and several nieces and nephews.

Funeral services were conducted by Rev. Lucius R. Paige of Cambridge and interment was in Sleepy Hollow Cemetery, Concord, Mass.

Robert L. Whitney

Robert Lynmore Whitney of Marlboro, N. H., president of the Universalist Convention of New Hampshire, one of the leading men of his state and one of the best loved friends of the cause of Christianity in the Universalist Church, died in the Keene Community Hospital Oct. 20. He was taken there following his collapse from a shock while acting as chief marshal of the Shriners' parade in Keene, Oct. 16. He never regained consciousness. He was forty-five years of age.

Mr. Whitney was born in Marlboro, the son of Mr. and Mrs. Charles O. Whitney.

At an early age, after attending the public schools in his native town and a business college in Keene, Mr. Whitney began work in the Valley Woolen Mills which his father owned, and fifteen years ago took charge of the business, in association with his brother, C. Winfred Whitney, and continued in that enterprise until his death, coming to part ownership, along with his brother, upon the death of his father last year.

Mr. Whitney was enterprising, practical and philanthropic. He said little as to his personal affairs, rarely used more than the few words needed to express an idea, had a keen and subtle wit, estimated people and affairs very shrewdly and had unlimited patience in business and in his consideration of the frailties of mankind. His tolerance and kindness of judgment were remarkable, his foresight unusual. He was a loyal Universalist but earnestly desired the unity of Protestant denominations into a working co-operation. He regarded his church and philanthropic work and his business of keeping men profitably employed as aims worthy of his highest ambitions. When asked by political leaders to accept support for high office which seemed easily within his reach he said he had more important matters to which he must give his time.

No service was too great or too small to win his support in the home church. He was teacher of a class in Sunday school, led the choir, was trustee for the church funds, acted as moderator for the local parish, gave his personal attention to the work of managing the affairs of the New Hampshire State Convention, of which he was president, was closely associated with Superintendent George F. Fortier in home mission work and in various tasks for the denomination, and gave generously to Universalist enterprises. He was a close associate with the Y. M. C. A. leaders in the support of the camp for boys and girls and in the work for all-the-year development of the religious and athletic life of the young people, and a director of the county organization. He was president of the Marlboro District Nursing Association, director of the Keene Chorus Club, a member of the Sons of the American Revolution, a past noble grand of Paquoig Lodge of Odd Fellows of Marlboro, a member of Monadnock Encampment, Patriarch Militant, of Keene, a past grand master of the Grand Lodge of Odd Fellows of New Hampshire, a past district deputy grand master of the Odd Fellows in the 13th district, a member of Harmony Rebekah Lodge of Marlboro, a member of Social Friends Lodge, A. F. and A. M., of Keene, Knights Templars, Consistory and Bektash Temple, Order of the Mystic Shrine, president of the board of trustees of the Keene Community Hospital, to which he gave much time and useful and successful effort, member of the Keene Country Club, a director of the Keene Savings Bank, vice-president of the local free library, a director of the Keene Rotary Club, active in support of the orphans' home at Franklin, New Hampshire, had done much for the New Hampshire Odd Fellows Home and was always a prominent and much desired leader of all sorts of drives for philanthropic causes.

The nearest surviving members of his family are Mrs. Robert L. Whitney, C. Winfred Whitney of Marlboro, one uncle, Charles O. Bent of Gardner, Mass., a niece and a nephew.

The funeral services were held at his home, Thursday afternoon, Oct. 22, his pastor, Rev. Owen R. Washburn, officiating. Rev. William Weston of the Methodist church of Marlboro offered prayer and read a poem. Men came from distant parts of the state and from adjoining states to pay their last tribute of affection. Among those present were representatives of the Masonic order, of the Odd Fellows, and of many civic and charitable organizations. The New Hampshire Convention was represented by the vice-president, George E. Danforth of Nashua.

The busial was in the family lot at Marlboro.

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"Yes, sir. Want some cylinder oil, too?"

"No, just gas."

"Do you want some paint? Your car needs it, and we've got some dandy paint—heat-proof, dirt-proof, guaranteed to wear long."

"No, I want only gas to-day."

"Then you want your car washed?"

"I said that I wanted only gas."

"You want a tire, then. We've got some good non-skids. Only $40 apiece. Want one? Yours—"

"I tell you I want only gas to-day!"

"Yes, sir; but—say, your rear lights are all shot to pieces. You need new ones. We just got in some dandy new crack-proof celluloid lights. Shall I put some in?"

"No! I want only *gas*, do you understand?"

"Your magneto needs adjusting—didja hear that funny noise in the motor when you stopped? It needs adjusting. I'll fix it, what?"

"No! I want only *gas, gas!* Do you hear?"

"Yes, sir!" And with the gas obtained, the exasperated motorist drove angrily away. But for once the garage man had got even with his barber.—*W. Peter Schramm in the New Yorker.*

* *

"Every room with a bath," says the prospectus of a new and huge hotel just started here.

Which reminds us of the story of a countryman, unfamiliar with such luxuries, who passed the night at a modern hotel.

"Well, did you have a good night's rest?" the clerk asked him next morning.

"No, I didn't," was the reply. "The room was all right and the bed was pretty good, but I couldn't sleep very much, for I was afraid some one would want to take a bath, and the only door to it was through my room."—*Boston Transcript.*

* *

SHOOTER SAYS DEAD MAN WAS CHASING HIM WITH DRAWN RAZOR.

—*Headlines in the Washington (Pa.) Reporter.*

* *

"Isn't that a lively child! Why, he's as spry as a goat."

"That's only natural. His father and mother were both pedestrians."—*Life.*

* *

Scientists have about come to the conclusion that the mounds in the Middle West were built by the mound builders.—*Florida Times-Union.*

* *

Still, your parents knew nothing of child psychology and look how wonderful you are.—*Cedar Falls Record.*

* *

Some people grow old gracefully; others attempt the new dances.—*Life.*

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